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of the United Presbyterian Church

JANUARY, 1948

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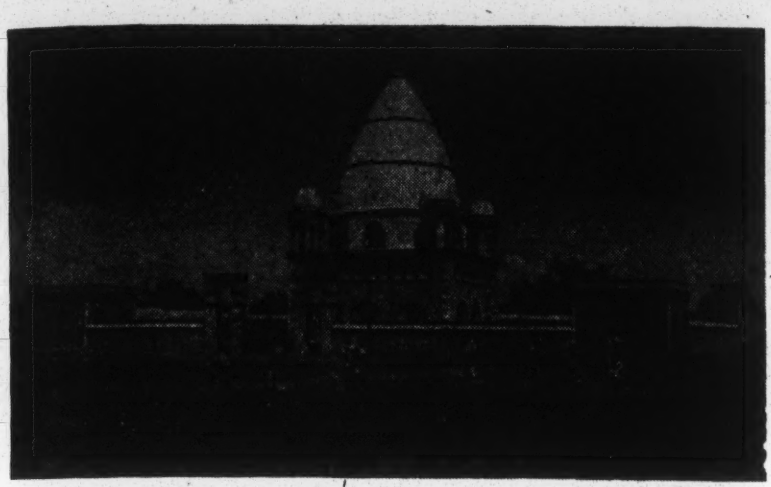
The Messenger Who Cometh Late.



The Mahdi's Tomb. No more cruel man ever brought suffering and death to men, than the one honored by this new tomb.

(An unknown writer saw the statue of General Charles Gordon in Khartoum, the Egyptian Sudan, which stands facing the desert, as he is represented looking toward the north for the reinforcements which came too late. Thinking, no doubt, of the tardiness of the Church of Christ in sending her messengers, he wrote the following poem.)

The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile.
The needs of men are met on every hand,
But still I wait
For the messenger of God, *who cometh late.*

I see the clouds of dust rise in the plain,
The measured tread of troops falls on my ears;
The soldier comes, the empire to maintain,
Bringing the pomp of war, the reign of fear,
But still I wait
For the messenger of God, *who cometh late.*

They set me brooding o'er the desert drear
Where broodeth darkness as the deeper night;
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of God, *who cometh late.*

Africa

THAT enigmatical query, Africa, whose very shape appears to us as a modified note of interrogation, has been answered geographically during the last fifty years, but the great and grave question as to the religious disposition of that vast sleeping giant, who is beginning to shake his limbs, little has been accomplished. The evil spirit, the nightmare of the Eastern night under the sign of the Crescent, is making vast efforts to possess itself of the drowsy Sampson. For centuries the sword of Islam has attacked the heart of Africa, the Sudan; for centuries it has wounded and devastated its hidden sources of life. Evil dreams have made Africa's sleep unhappy and restless. The curse of Ham has been its woe, and for centuries and milleniums it has been in the grip of demons. Chains have bound it. Chains of superstition and idolatry, chains of mental ignorance and physical slavery; but t has been broken, and in our days the giant in lifting himself from the ground, and in his half- looking around questioningly.

Which is the way into the light and into the liberty I long for? The messen Muhammedanism are pointing him to the Crescent-crowned Minarets Mecca, and they are urging him to set his face towards the city of the desert, and fix his hope on Muhammed; while the lonely missionary of the Cross from a far-off land is endeavouring to direct the attention of the sleepy one towards the City of God, the Sun of Righteousness.

Africa is to-day standing before the crossways, with a bent to follow the white man's path, if only the guides can be secured for him.

Will you not enlist in Christ's cause as one of these guides?

—*Selected.*

Contributed by
MRS. LILLIAN OYLER

The Women's Missionary Magazine

of the United Presbyterian Church

VOL. LXI JANUARY 1948 No. 5

Committed Unto Us

The Anglo-Egyptian Sudan

"They Took Knowledge of Them"

THE YOUNG CHURCH IN DOLEIB HILL

By J. ALFRED HEASTY, Doleib Hill, The Anglo-Egyptian Sudan

The growth of this church has been a struggle from its beginning. No doubt one of the contributing factors in this has been certain characteristics of the Niolotic tribes. They are proud, haughty, very superstitious, extremely conservative and suspicious of the foreigner and everything foreign.

Our first acquaintance with this church was a little over a quarter of a century ago and then its membership numbered nine. These were the results of eighteen years of missionary effort. But for half of this period there had not been a single convert.

These nine had with difficulty come out from their own to confess Christ as their Saviour. They were mere babes in Christ and required very careful nurturing. Like children learning to walk they stumbled and fell many times. It is not easy to walk the straight and narrow way without guides among our own who know the way and lead us into it. Some of the nine strayed from the straight and narrow way, others have departed this life but one, now an old man, is an elder in the church.

The history of this church down through the years follows pretty much the same pattern. Twice in its history there have been revivals. But unfortunately, like financial booms are usually followed by depressions, each revival has been followed by a period of loss in interest in spiritual things and there has grown up an indifference to the things of the Master's kingdom.

The first revival came just after the death of Mr. and Mrs. C. B. Guthrie. This sad event made a profound impression upon the people and hundreds came to be taught the word of God. This was followed by a long period when indifference seems the best word to describe the attitude of church members and community alike.

Gradually new interest was aroused. Native Christian leaders were developing and there was interest throughout the whole tribe. Everywhere one went people would ask questions about the way of the Christian life. Another revival followed when there was great interest aroused and many were witnessing for Christ. At this time the church was organized and a pastor and five elders ordained. Then it seemed that Satan began his work.

There was sin and another period of indifference and lack of interest in things spiritual.

Three Hundred Baptisms

There has never been any spectacular growth in numbers as in some mission churches. There may be some danger however in placing too much importance on mere numbers. Over the years there have been upwards of three hundred baptized in this church. We feel however that the greatest evidence of progress and growth in this church is seen in other lines.

A Man Of God Leads

There has been a marked spiritual growth and developement in the lives of some of our leaders. I shall mention just one of these to illustrate this point. This man is one of the elders in the church. Like nearly all Christians this man has found the straight and narrow way a bit difficult to travel but he is gaining the victory. To-day he stands as a tower of strength to the church. He is a man strictly honest and absolutely dependable. He is greatly interested in the uplift and evangelization of his own people. He is faithful in private devotions and family prayers in the home. He is a living testimony to his people and is acknowledged to be a real Christian by all who know him, both Christian and non-Christian. When he preaches the Gospel one immediaetly is impressed by his earnestness and sincerity. His message is one from the heart which stirs the souls of men and lifts them heavenward. One is silently conscious that he is in God's house and that God is present.

Impact On Other Tribes

The growth of the church is evidenced by its impact on a large surrounding area. Much of the old superstition, evil custom and prejudice has broken down. Many times in recent years men far distant from this church have told us the whole district in which this church is situated is no longer considered by the rest of the tribe as adhering to the tradition of their elders and customs of the native people. They say this whole district has been led away by Christian influence.

Interest In Education

Another evidence of this fact is the new and unexpected interest in education. In the beginning days of our boarding school we spent weeks pleading with parents to let their

(Continuedon Page 264)

Christians coming out of the church at Doleib Hill. More than 300 people have been baptized in this church.

The Bush School in the Southern Sudan

By DR. W. J. and MRS. LOTTIE ADAIR,
Akobo, Upper Nile Province, Anglo-Egyptian Sudan

The bush school is of fundamental importance in reaching the tribes of the Southern Sudan with the gospel.

A bush school, taught by a consecrated native Christian teacher, is the simplest and the most effective means of securing a worthwhile contact with a village at some distance from a mission station. Such a worthwhile contact cannot be made in one short visit of a missionary. It is as if a be-turbaned Hindu were to come unannounced into the ordinary small town in America. He would be utterly foreign to the people and the emotions aroused would be those of curiousity, distrust, and perhaps fear. A missionary's first visit to a native village in the Southern Sudan is received in much the same way. The people are curious and even more distrustful and afraid because of their many superstitions and their lack of any education. It takes weeks, and even months, of close contact with a village to gain its confidence and if the evangelization of these tribes were dependent entirely upon such occasional contacts with the missionary it would never be done. Nor is it easy for a native evangelist, as such, to go into a village and gain the confidence of the people. He is a representative of the foreigners' religion and as such is looked upon with distrust and suspicion. This is the problem that we face. And what is the answer?

A Simple But Effective Plan

The simplest and the least expensive and the most effective way of solving this problem, and indeed the only practicable way is the Christian bush scool.

About forty-five miles below Nasir is a village called Wunpio. Years ago when we stopped there while the people of the village fled into the

Sudanese School Children. Though so many, many babies die in the Sudan, strong ones grow up. To teach the children the Word of God is one of the great privileges of the missionary.

on an itinerating trip in our launch, bush when they saw us turning in toward the bank. Only a few old men were brave enough to wait and see what was wanted. The stop which we made was not entirely in vain for eventually the fears of the people were allayed and most of them came back to listen to us as we had our service of song and prayer on the bank. But the three or four such visits that were made to that village during those early years were surely very slow ways of reaching those people with the gospel.

But this same village of Wunpio is quite different today. When a missionary goes there now he is welcome. Every day, except perhaps Saturday you will hear the singing of the gospel in the center of the village. On Sabbath there is a regular gospel service. The boys, and some girls too, are not only hearing the stories of the Bible and the message that they bring but are learning to read them for themselves. They are memorizing, the ten commandments, the Lords prayer, John 3:16 and many other precious portions of the Bible. They, and the whole community as well, are coming to understand something of the "Words of God." Last, but not least, they have the witness of a Christian home in their midst.

The reason for all this was the opening of a bush school in the village four years ago. And, as in many other cases, the school was opened at the request of the chief of the village who had come to see that his community was losing out in not having a school as others had. The teacher and his wife are now an accepted part of the village and their work in the community is slowly but surely bearing fruit. Could this village have been reached as simply and effectively in any other way? I do not believe so. And there are hundreds of such villages in the *Nuer, Shilluk, Dinka, Anuak* and *Murle tribal areas for which we as a church are responsible.*

Of course the secret of success lies with the teacher himself. If he is a consecrated Christian leader the harvest will be great. If he is not what he should be he will not accomplish much.

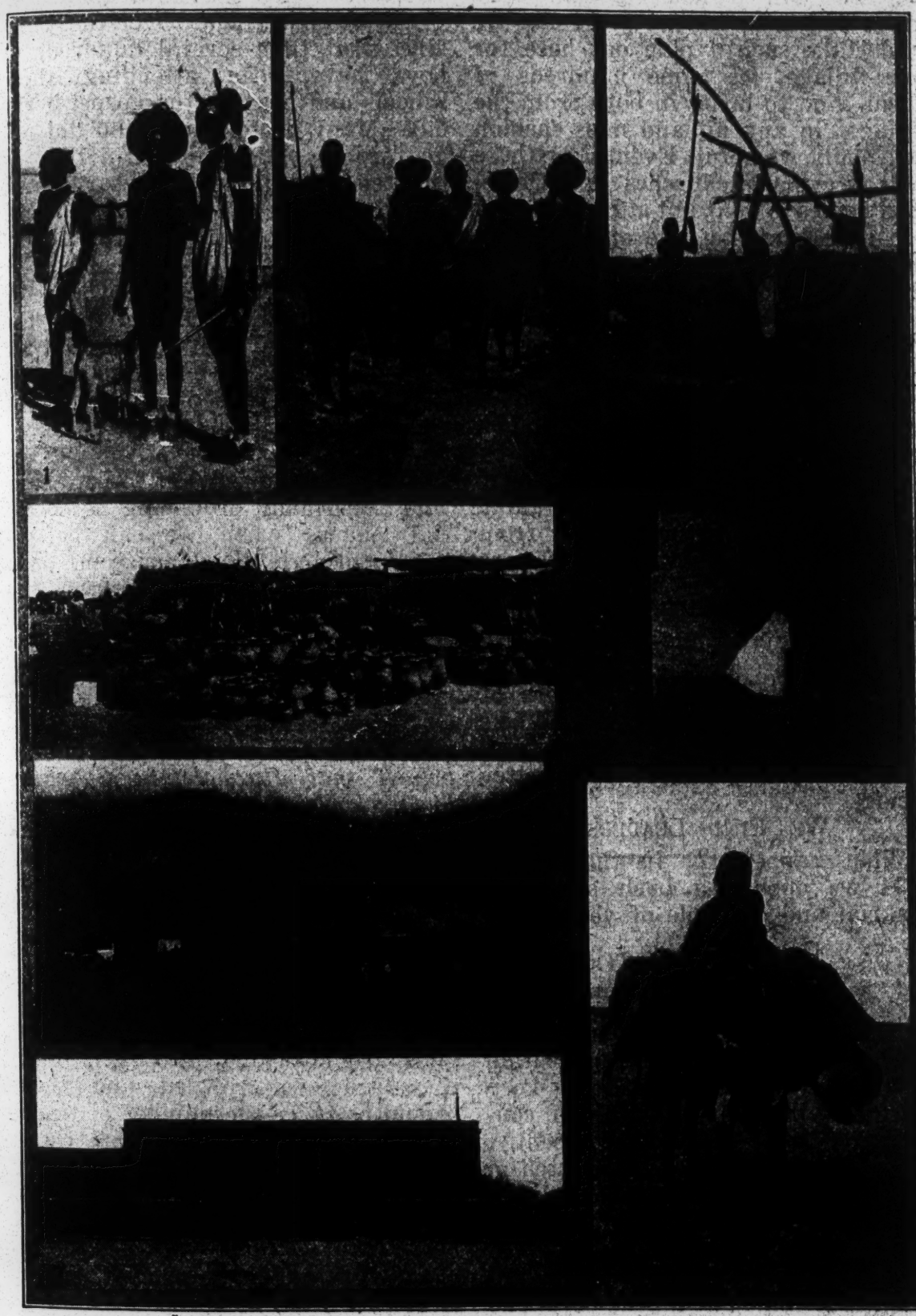
And this brings us to the other big problem in our task of reaching these tribes with the gospel. How shall we secure the necessary native Christian leadership. Training a Christian leadership is an enormous task in itself. But before that there is the problem of going out into the village and finding the boys, yes and girls too, whom the Lord would choose for these positions of leadership.

We know from experience that among the many boys in the villages there are some who will most certainly be leaders among their own people and who are therefore potential leaders for Christ. And we have come to believe that the proportion of such boys may easily be as large as that of boys in the ordinary town in America who develop into Christian leaders.

In America the task of finding and enlisting youth for Christian service is done largely in the home and through the local church cooperating together. Our difficulty in the Southern Sudan is that, aside from a few unorganized groups, there are no village churches as yet. And although there are individual Christians scattered here and there in the villages, there are as yet practically no Christian homes.

We Reach The Boys

What then are we to do? Shall we choose out a village and bring its thirty or more boys into our central boarding school for a year to see who are suited for leadership? Would an American community agree to send all its boys to a distant city to find out who are fitted for Christian service? And who would



1. Three Pals. 2. On the Way to Church. 3. Lifting Water for Irrigation. 4. Native Pottery — Omdurman. 5. Just a Little One—N. Sudan. 6. "Haboob"—Sand Storm, N. Sudan. 7. A Modern Building, N. Sudan. 8. On the Way to Market

pay the bill if such a plan were agreed upon? And no more can we undertake such a plan out here for one village, let alone hundreds of them. And to bring in boys from the villages in any hit and miss fashion is equally wasteful. Eventually there will be village churches and Christian homes to help, but at present, and for years to come, the only solution of the problem that we can see is the bush school. It is a simple plan; it is not too expensive; and, best of all, it works.

To give an example. In 1934 the villages of Wakrial and Kweringa, a few miles from Nasir, were known to us as twin villages separated by a wide shallow swamp. We knew their head chief and two or three boys had come to our school from there. Now these two villages are well known to us as having sent to us at Nasir for further training a large group of fine young men, a dozen or more of whom are among our very best Christian leaders of today and are high up in the "Who's Who" of those who are preparing themselves for a larger and better service.

We Find Leaders

What happened? In the fall of 1934 we opened a bush school at Wakrial and a couple of years later two others were opened in the larger village of Kweringa. Over the years since that time several hundreds of boys have been attending these schools and hearing the gospel every day. Many dropped out and did not go further but each year a few, as they completed the two year course in the village, were eager to come to Nasir into our central school there.

Here again the secret of success was the Christian character of the teachers in the bush school. Not all the bush schools have done so well because of the lack of this kind of leadership. But the encouraging thing is that in dozens of other villages there are hundreds of other boys who are equally promising as potential leaders when we can get to them through the Christian bush schools. Equally encouraging is the fact that the number of bush schools can be steadily increased because of the better trained enthusiastic young men now coming from our new Christian training center.

We are therefore encouraged to believe that, through the Christian bush school, we shall successfully accomplish a very vital part of the great task "committed unto us" — the establishment of an indigenous church in the Southern Sudan.

THEY TOOK KNOWLEDGE OF THEM

(Continued from Page 260)

boys come to school. Then we had to constantly combat the opposition of all the villages around to keep these five boys in school. In contrast a villager said to me recently, "People have become so interested in school that the parents have to milk the cows and do childrens' work so they can go to school."

In recent years we have been unable to accommodate all the boys who want to come to our school and this year we are overcrowded with one hundred and eighty boys. There is also a large growing interest in village schools. Hundreds of boys and girls are crowding into them until they are over-crowded and there should be twice the number of teachers we have to accommodate them. Other villages are clamoring for schools but again we do not have teachers. *The village school has been the greatest evangelization agency throughout pagan Africa.* Here these boys and girls learn daily the word of God and Christian teaching, opening the way to a great harvest of souls for the church at some future date.

"The Messenger Who Cometh Late"

By W. DON McCLURE, D.D., Akobo Post, The Anglo-Egyptian Sudan

The great urgency of the task before us in winning The Sudan for Jesus Christ becomes almost daily more apparent. For more than 45 years we have had unparalleled opportunity to preach Christ in The Sudan to both the Muhammedan Sudanese of the North and the black pagan tribes of the South Sudan. Nowhere else in the Muslim world

Rev. W. D. McClure, D.D. and Mrs. McClure

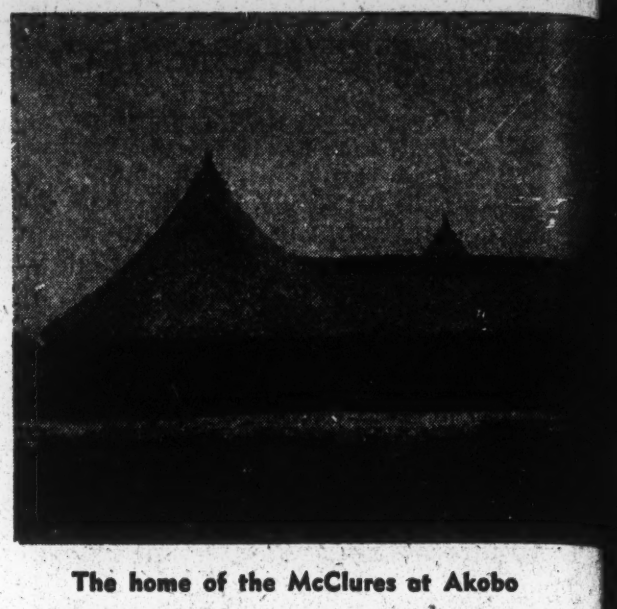
have we had such excellent advantages to evangelize the followers of Muhammed as we have had in The North Sudan. During all these years the Sudan has been a "wide open door" for the preaching of the Gospel as under the eye of the benevolent and approving British Government we have been able to open schools, hospitals, and churches, and to pioneer among hitherto unknown tribes in the far South and pagan Sudan.

But during all of those 45 years we have undertaken the task of evangelizing this vast country of The Sudan as if time were limitless and we had countless generations to complete our mission. And in no single area have we occupied the field in sufficient numbers to do the task confronting us. Now the events of the past few months have shaken us out of our complacency and time we once counted in years we now begin to see running out within as many months and those wide open doors we see beginning to close in our faces, and we are powerless to prevent it. Our only hope is to complete our mission before it is too late.

The dark clouds are beginning to gather in the north and sweep out of Egypt and soon the political storm will engulf us as we labor for Christ in The Sudan and the time may come when we find it almost impossible to freely and openly preach the Unsearchable Riches. We are to-day in the time of the lightening and the wind and soon the storm will break and unless we have established in the Sudan, North and South, a strong indigenous Church and a people who love their Lord and are willing to sacrifice for Him, then we can expect to see much of the labor of the past years swept away when the floods break over that country.

The signs of the coming change are many as we watch the British Government reluctantly give ground before the onrushing nationalism of the Arab nations, to whom the Muhammedan religion is synonymous with sovereign power. Within the past year we have seen many changes which to us are ominous. The official language of The Sudan, which for the South Sudan has been English since the coming of the Britons in 1898, has now been changed to the Arabic language. The official holiday in The South Sudan has always been the Lord's Day and now that

has been changed to Friday, the official Muhammedan holiday. The barrier once drawn across The Sudan sharply dividing that country north and south has now been withdrawn and to-day the Muslims are building in Malakal, the capital of the pagan Sudan, a quarter million dollar mosque, or church, and everywhere we see schools arising which soon will outnumber our own. The signs of a Muslim invasion of The Sudan are so numerous many of us feel we have but very few years in which to complete our task of winning these people to Jesus Christ. That task must be done now or it may never be done.



The home of the McClures at Akobo

To accomplish our task we have visualized the using of new mission methods of evangelism. In former years it has been the policy of our Church to send a small staff of missionaries and scatter them over a very wide area, expecting them to spend their lifetime within that area trying to reach the unsaved of their district. In many cases we have placed missionaries where there have been hundreds of thousands of heathen and pagan peoples for him alone to reach. The task has been almost a hopeless one and only as these missionaries have been empowered by God's Holy Spirit have they been able to do anything against such hostile odds. We now believe a more practical method is called for and the urgency of the task in some quarters of our mission fields indeed demands that we use new and more concentrated efforts. So it is our plan to try in the Anuak field a highly concentrated and intregated missionary effort in an attempt to reach the people of an entire tribe within a very short space of time. Instead of using five, or more missionaries over the space of fifty, or more years, we are asking for fifteen missionaries for the space of ten to twelve years in an attempt to evangelize an entire tribe of people now, before our time runs out, and before the doors to such evangelization close in our faces. The cost in missionary lives and outlay

A Crocodile 16 feet, 3 inches long, brought in by the mighy fishermen, Don McClure and his boys. Later an 18-foot one was brought to shore. Some other fishermen have caught crocodiles measuring 20 feet.

of monies will be no more, and probably considerably less if we do the task in ten years rather than spread it over fifty or more years, and think of the salvation of hundreds and thousands of souls which will be effected and won for the Kingdom in that time.

We must now build a bulwark of a strong Christian community across the whole of The Sudan against the flood of Islam which will soon sweep in upon us there. And who knows, perhaps this bulwark will prove to be more than just a passive defense, for I believe in my heart that the spearhead of those to win the Muhammedan world to Christ shall come from within Africa, and perhaps from our own mission fields. We shall not only build a strong tower of defense against the sweep of secularism and Muhammedanism but we shall forge, under God, a weapon of victory as we place in every heart of these pagan tribes the sword of the Spirit which may conquer the Eastern world for Christ.

As General Charles Gordon sat in Khartoum besieged by the countless thousands of fanatical dervishes and followers of the Mahdi he constantly read his Bible for spiritual strength but as he read time and again he would lift his head and gaze out across the desert to the north hoping to see the clouds of dust rising in the distance which would mean his deliverance. But day after day and week after week he watched and the deliverance never arrived to save him. And a few days before he stood on the palace steps, with only his Bible under his arm, to meet unafraid the savage thrusts of the spears and swords which took his life, he wrote, "I wait for the messenger who cometh late." Today there are millions of these black Sudanese looking out across Africa to the United Presbyterian Church, and the Reformed Church in America, who will help us in this great task, as their only hope. We are already late and I pray God we are not too late to give the message of the Gospel to all those who have been given to us as our responsibility. Out yonder in The Sudan there are many, many standing watching "for the messenger who cometh late."

Girls' School, Akobo, Anglo-Egyptian Sudan

On May 19, 1947, a class for Girls was opened in connection with the Akobo Boys' School.

A separate school building was erected—Native construction. Eighteen girls have been enrolled—Ages 9 to 16. A Kindergarten class for smaller girls will be started. The girls come from the homes of the community.

School starts at 10 A.M. and closes at 2 P.M. This is the time girls can be most easily spared from home duties.

Emphasis is placed on practical and visual education. The teaching is in the Anuak language although a few of the girls are Nuers.

The Syllabus includes — Simple arithmetic. Using visual aids. Anuak vernacular. English. Bible. Gardening.

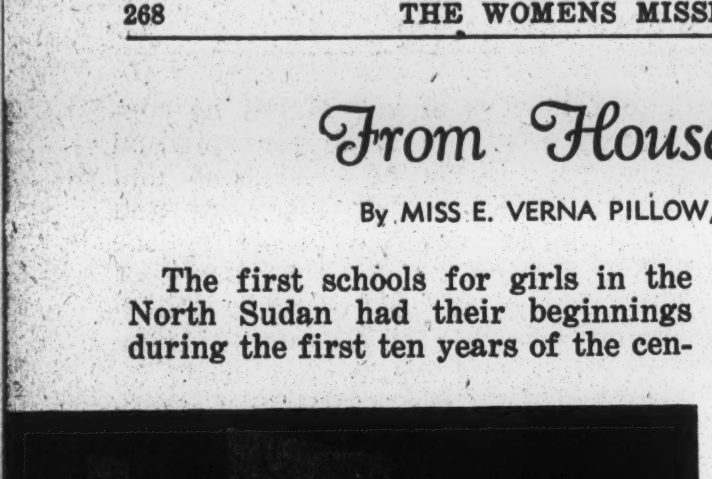
Each girl does some outside work each day, health studies with practical demonstration. The girls are given a small ration of durra each day during the food shortage. There is good co-operation from parents. Mothers come one afternoon a week for a lesson.

Mrs. Lottie Adair

From House to House

By MISS E. VERNA PILLOW, Omdurman, North Sudan

The first schools for girls in the North Sudan had their beginnings during the first ten years of the century and could be counted on the fingers of one hand. These were mission schools except for one started by a Sudanese of vision who claims to have had the first girls' school in the Sudan. During more recent years many Government schools have been opened but still the established schools necessarily fall far short of accommodating all. It is logical then that a system of house to house teaching should work out successfully in a land where the majority of girls have never had a chance to go to school, and where their awakening desire for learning is making them feel the lack of the schooling they missed.



Miss Verna Pillow and the Omdurman Bible Teachers ready to start for a mornings work of "House to House" teaching.

Adult Education

House to house teaching is a form of adult education that aims at reaching girls from the age of 12 or 14 and on. Thus the roll of pupils includes those who have reached engagement age and who then may be confined, young brides, mothers of tiny babies, mothers of large families and a few old maids. There is the occasional pupil such as the woman in Omdurman, not less than 50, who is trying hard to learn her Arabic A B C's. She explained, "I learned these when I was like these girls (referring to two grown daughters who are considerably more advanced in their lessons) but then came along all the responsibilities of rearing a family and I forgot it all."

Women Can Learn

These pupils of the house to house teachers are proving the old idea held by some of their elders that they are donkeys and can't learn, to be false. Exceptional pupils have finished the first two readers in a year's study or a little over being able during the second year to read the Gospels or something of corresponding difficulty. Perhaps some-

Pupils of the "House to House" Teaching, who came to visit the new center in Omdurman.

one will say that doesn't sound so exceptional. Let us look then at what a year's study means. A year means a school year, but to the pupil in her home it means not a 5-day a week schedule but one lesson per week. Let us say, with vacations and feast days taken out she has the possibility of 34 lessons a year or an equivalent of seven weeks in school. One can easily see advantages of day by day instruction over a weekly lesson with the teachers. The disadvantages are overcome to some degree, however, by the added individual attention that one gets from the house to house teacher that wouldn't be possible in a class room; but the fewness of a year's lessons still stands out for even among the most ambitious and determined pupils there are few who would not lose at least some lessons through illness, death in the family, or some similar reason. I think we must concede then that to learn the fundamentals and to be able to read simple Arabic in 25 to 30 weekly lessons is not a bad record.

An average pupil will take a year or more to each reader. Still others who are less able or more interested in the many things that go to make up their daily lives take much longer. Many times the teacher is confronted with excuses—"She's not here today, she's at a wedding;" "A brother has died, please come again after 40 days (end of the mournings) "In the house of our Uncle is a circumcision;" "She gave birth day before yesterday."

I've frequently been asked the question somewhat touched with doubt, "Are these people really able to learn?" We do not deny that there are those who cannot learn. But in all the years I have supervised house to house teaching today was the first time I recall seeing a woman try to read her lesson upside down! A patient-as-Job teacher continues with this woman and her

Bible Women's Institute. Khartoum North. The Misses E. Verna Pillow, Mary Coie, Una Coie and Bible Women, who work in 6 cities in North Sudan. These leaders and workers spent three weeks in conference and study, following summer vacation and prior to opening of autumn work.

equally clever sister for the sake of the opportunity of giving the missionary message which is acceptable to them. And perhaps we would not be too critical of other non-learners when we consider some of the difficulties under which they try to learn—a crying baby who refuses to be comforted unless fed at the moment, a child climbing on his mother's back while she reads, or countless distractions by other children and household cares that have a way of popping up during the lesson or when she tries to study during the week.

Direct Evangelism

In addition to teaching of reading and writing this work aims at direct evangelism through the giving of a course of related Bible lessons that are planned to show man's sinfulness, his need of a saviour, and God's provision for that salvation. Each lesson has a portion of scripture to be read by the teacher, questions that will emphasize the important points, and a verse to be learned by the pupil.

The work in each city is organized as far as possible to cover one sec-

tion of the city each day of the week, each teacher having in that section a route which she follows on that set day. These routes must be arranged and often re-arranged to save the teacher's time and energy. If the houses are not too far apart one teacher can reach 5 or 6 houses in a mornings work (7:30 to 1:00) according to the number of pupils in each house. All of this house to house teaching takes place in the morning. Husbands, brothers and fathers are home from office, school or other business at 2 p.m. and then the women must be free to serve them. The teacher reaches her first house each morning by mission car or taxi and is taken from the last house by the same at the end of the morning.

Such teaching calls for special training, not only because the teacher must be well instructed in the course of Bible lessons she gives, but also to know how best to present reading and writing to adult learners. She is required to take a two-year training course whose curriculum includes Bible training, methods of teaching and practice teaching. These are taught by a missionary and native helper who prayerfully try to lead their trainees into a spiritual experience that will enable them to go out to teach in the power of the Spirit the Word that is "quick and powerful" to draw hearts unto the Saviour. At present four young women are training for this work in order to take their places with the other 16 full time teachers who are already working in the cities of Khartoum, Khartoum North and surrounding villages, Omdurman, Port Sudan, Atbara and Wad Medani.

The results of house to house teaching in the North Sudan are dififcult to record specifically. An immediate result and perhaps one of minor importance is the contact with the outside world which the weekly visit of the teacher brings to some who are closely confined. For those who have learned to read well it means a broadened world, for they hold in their hands the power to understand what is going on around them and in the world at large. The lessons of a group of five promising girls was recently suddenly cut off when a student brother said he found them picking up the newspapers and magazines to read. This he felt unbecoming to girls. He is unusual, for the general trend in the thinking of educated young men is to encourage education of women. One young man, a teacher in Gordon College, asked us to teach the girl of his choice as he did not want to marry a girl without learning.

Of the results in the lives of hundreds who through the years have learned to read the Bible we cannot estimate.

Each One Teach One

A small percentage have read or are reading books that help them to be better wives and mothers. Six baptisms have resulted during the twenty-eight years of house to house teaching and evangelism.

As the work of literacy increases the need increases for more suitable material for girls and women to read —a literature simple enough for the average adult learner. We look forward to progress along this line through the continuing here of the literacy campaign that was so successfully started in Egypt. We expect Miss Helana Mikhail of Cairo, who worked so effectively there with Dr. Laubach to come to pass on to the Christians here in the North Sudan the method and inspiration of his teaching. It is our hope that Christians of the Sudan may catch the vision not only of teaching others but of creating a literature suitable to the needs of the common man and woman and which can, in addition to its other uses, be of use to the house to house teacher among the women.

The Houses Life Memberships Built

A DREAM COME TRUE

By MISS E. VERNA PILLOW, Omdurman, North Sudan

House to house teaching was started by Miss Aulora McIntyre in Omdurman, North Sudan, in 1921. For several years she lived in a rented native-style mud house and her native teachers lived in their own homes in the city. As time went on the work grew, teachers increased and it was necessary to have a place where native teachers could be housed. So in 1929 another house was rented, a better one than the first, which though small divided quite conveniently into two apartments—one side of the house for the teachers, the other for the missionary. It is at this house that supervisors and teachers carried on for 18 years. During all these years the various supervisors and other missionaries held in their minds a dream of the house that someday would be our own and would more adequately house the workers.

The dream became reality when Miss Verna Pillow and her native teachers moved into the Omdurman Bible Womens' houses in August 1947.

A Miracle?

When the British district commissioner was approached about acquiring a strip of land for the buildings adjacent to the Foreign Board property where the Boys' Home is located he was not encouraging. "Impossible," he said, "for the matter must go before the municipal council of 100 per cent Muslim membership." He, however, agreed to the matter being put before the council. The request was granted.

Planning

Now the plans could really take form. Here was a strip of land 65'x230', and so architectually minded missionaries sharpened their pencils and went to work. A plan for the missionary house of one story gave way in the end to a two-story structure. Thus even with the narrowness of the land the principle of proper ventilation, a most important matter in this tropical country, could be carried out allowing for a north and south breeze through all rooms, upstairs and down. The original plans went through some minor changes in the hands of a professional architect, but the missionaries succeeded in getting plenty of built-in cupboards, towel racks, closets and the like that seem not to occur to builders in general in this land.

Christian Contractors

Many years ago Dr. J. Kelly Giffen was instrumental in bringing a Greek, Mr. Caliangi, to a saving knowledge of Christ. Since then Mr. Caliangi has been an enthusiastic Christian, one who lets his love for Christ be known by his voice as well as in his business dealings as a Christian building contractor. He has served the mission down through the years in building, in giving of his gifts and his friendship. Now in partnership with his son-in-law, Mr. Zervos, he took over the building of the new Bible womens' houses. With characteristic enthusiasm and with pride in his voice he said, "This is going to be the nicest house in Omdurman."

The Teachers' House

This consists of two bedrooms large enough to accommodate two to three in each room, and a living room between the two bedrooms all opening on to a large veranda, where in a dry hot country like this a good bit of the living goes on.

the kitchen is adjacent to the other end. A storeroom and servant's room are close by.

Our Neighbors

On the West is the American Mission Boys' Home, and on the North is a large newly erected nurses' home for native nurses of a nearby Civil Hospital. Just across the street from us is the site for the Omdurman Christian Center which is to be a united church of the Omdurman Evangelical Church (United Presbyterian), the Church Missionary Society (British) and the American Mission. It is hoped the church building may be started soon and that in future years hostel, club rooms, recreational equipment, and pastors' residences will be added.

Not far from us in one direction is the Piaster Orphanage called such because of the small contributions solicited for its founding. During band practice at the orphanage notes sweet and otherwise are wafted to us upon the breezes from these neighbors.

Nearby in another direction towers the dome of the magnificently restored tomb of the Mahdin, a constant reminder to us of the fact that the ground we tread and the streets we traverse to carry the Word were a comparatively few years ago the scene of fanatical rule with its tyranny and resulting suffering and devastation.

Extent Of Work And Plans For Future

As mentioned above the object of our house to house teaching is to reach once a week each of the 250 grown girls and women pupils with a reading and Bible lesson. This teaching is done in the mornings. In addition to this a weekly afternoon meeting is held with a group in the Wad Nabowi district.

Plans for the near future include another afternoon meeting to be held hre at the house where Sudanese women will come to learn sewing, knitting and stay for a Bible lesson. We are also planning a girls' club for another afternoon where the young girls of the church can come for sports, reading, handwork and the like.

It is our sincere desire that this will be a center from which will go a strong Christian influence — a

Missionary Residence, Omdurman, N. Sudan — Showing the building from the back. Teacher's House

Yard has been planted with Neem trees for shade.

place where young people and others as well will like to come to find Christian good times and fellowship, and that through it all we may seek one end—the glory of God.

DEDICATION

Our house-warmings and dedication took place in installments. First the American missionary group of the Khartoum area came to initiate the missionary residence and brought with them useful gifts. Following that a group of friends from the Omdurman British community were invited for supper and an evening of games. Then the largest group, 75 church members and friends from Khartoum, Khartoum North and Omdurman honored with their presence to inspect the buildings, drink tea and participate in a dedication service led by the Omdurman pastor Rev. Wesley Astasi.

The Scriptures in the South Sudan

How much of the Bible is in the languages of the people in the South Sudan? Part of the translations have been printed; part have been simply multigraphed. At Doleib Hills the four Gospels have been translated and either printed or multigraphed. Romans, parts of some epistles, portions of Genesis and some Psalms. At Nasir four Gospels and all of The Acts; also portions of Joshua, Judges, Ruth; also parts of Colossians and I and II Thessalonians. At Akobo portions of the Gospels graphed in the Anuak language.

Some Gospels have been printed by the British and Foreign and the American Bible Societies. Following the adoption of the new orthography some revisions have been required thus slowing down translation work.

These facts should give us some comprehension of the great task before our missionaries in giving the whole Bible to these different people. have been translated and multi- Bathroom and toilet are entered from one end of the veranda and

The Dream House as seen from street. Part of Teachers' House can be seen at extreme left

These Little Ones

By MARY SMITH, M.D., Nasir, The Anglo-Egyptian Sudan

"Will It Live Till Morning?"

"I don't know. I'm afraid not. But if it does bring it to me very early and we will give it more medicine."

These words were poor consolation to the young mother and grandmother as they gathered up the listless gasping form of their dying baby a few minutes ago. When they brought the baby in this afternoon I knew I had seen it before, but it had been several days since it had been in to the clinic. I recognized it by the nasty little gashes over its chest, forehead and back that had not quite healed. These gashes are a familiar sight on babies that have been ill for any length of time. It is one of the favorite native forms of treatment for any disease as it is supposed to let out the bad blood (a custom practiced even in our own country not too many decades ago.) Another good treatment reserved especially for tiny babies is taking out their teeth. Even teeth that have not yet come through the gums may be responsible for sickness so some one gouges in with an old fish hook or some other sharp instrument until the poor little tooth has been found and extricated. That done the mother may then decide to bring her baby to the mission doctor, and she says, "Give it medicine carefully. It has a sore month."

Sometimes one wonders how any baby in this land really manages to survive to adult-hood. This poor little creature brought in this afternoon for instance—as I mentioned it had been ill some time and had been coming irregularly to the clinic. When I got its clinic card out I noticed that the last day it had come was Saturday—this is Wednesday.

"When did your baby get worse?" I asked.

"It has been this way for two days."

"But why didn't you bring it sooner?"

"I was sick myself.

What could I say further? The mother was almost beside herself with grief, and the little cry of "God Jesus" that came from her lips a couple of times as I worked with the baby was a cry from her heart for which she knew not other words. A few minutes later when a friend passed by and stopped to condole with the grandmother I heard him say to her, "Is it 'kolang' that is killing the baby?" "No" was the very decided answer. "Kolang" is a term used by the Nuer for a group of lesser evil spirits, who, if not kept properly appeased at all times, do anything to make life miserable for one. Just why the grandmother thought it was not kolang killing the baby she did not explain.

Fear Of Spirits

Perhaps this simple story will help to show a few of the problems medicine has to face in this part of Africa. Evil spirits, the evil eye, ancient customs and tribal rights, as well as the great fear of the spirits of the dead and of gods who walk in the bodies of various animals mark the lives and feelings and beliefs of these people in a deep, almost ineradicable way. It is only the power of Christ that will ever be able to break these strangling bonds.

But even this poor dying baby this afternoon is only a little part of the picture. First let me explain that there has been medical work here at Nasir for almost 35 years. Because the first doctor came armed with neosalvarsan—the "magic" cure for "yaws" which is one of the most common diseases here—the people were soon won over to the "injec-

tions" at least. But it was years before they would bring their children and their babies and even yet going to the mission clinic is only one of various other procedures in trying to regain health— and often they come to us as a last resort. It is the same with their worship. They are ready enough to believe that Jesus is a great and powerful God —but they do not feel that they dare forsake their old gods and spirits. The consequences would be dire. Even if some one is getting better under treatment at the mission they must go home and kill a sheep or ox to appease the spirits so that the illness will not return.

Among the most heart-rending are the mothers and fathers who bring children in, deformed with tuberculosis — thin as little rails, terrible enlarged glands — racking coughs. There is no hope that can be offered to them. As long as they will stay we feed them vitamins and cod liver oil and bits of fruit and cough medicine. And the parents plead that we do more—"So many children have been made well here. We trust Jesus. Why can't you make our child well?" Our hearts ache and we feel like the disciples who could not heal the lunatic boy because of their unbelief. How often we wish that Jesus would just put forth His hand and touch and heal as He did when He was on earth. "How it would impress the people," we think. "How they would have to believe then and would see how powerless their gods are." But we forget when we are tempted to think this way of the many who did see Christ's miracles and their hearts were hardened. Even His own disciples did not really accept them always. And Jesus has performed His miracles here and too often the one healed has gone home to his old life—at least to our eyes, not one whit changed.

Life In Christ

And so the message that we give out from the clinic chapel period day after day is this: "You have come to us looking for life for your bodies. The medicine in this house may give your bodies life. It may not. It is only medicine—we cannot tell. But there is a life which is greater than the life of your body. That is the life of your soul. If you do not know Jesus when your body dies, your spirit will die with an everlasting death. Jesus is the only way of life for your spirit—and though your body die, he who belongs to Jesus will not fear that death bcause his spirit will live forever with Jesus."

The Nasir clinic needs much materially. We would like to be a hospital with wards and surgery and x-ray and several doctors and many nurses. We need health centers, and well baby clinics and an orphanage badly. We need out-station clinics and dispensaries. We could make long lists of all the things we could use to make this a physically healthy community. But none of these will be of any real value unless the people who come to enjoy these advantages learn what real life is. The great arch Enemy has a strong grip on these Nuer people. Nor does he care how much we do to ease their physical condition so long as he can keep them in fear and darkness and superstition. The power of Jesus is the only power big enough to break Satan's grip. And that power can be released through your prayers. These people — their souls — are your responsibility and prayer is your power. And as you pray for these people, pray for us, your stewards, that we may not be led away by our material needs or assets . . . but that we will keep our eyes only on Him and trust Him for the precious harvest of fruit in souls for His Kingdom. He has gladdened our hearts with a few who have been born anew . . . . but there is yet a whole great tribe —and not yet touched at all.

The Sudan Desert

(From "The River War" by Winston Churchill, C.H., M.P.)

"The north-eastern quarter of the continent of Africa is drained and watered by the Nile. Among and about the headstreams and tributaries of this mighty river lie the wide and fertile provinces of the Egyptian Sudan . . . Between Khartoum and Assuan the river flows for 1200 miles through deserts of surpassing desolation . . .

"The real Sudan, known to the statesman and the explorer, lies far to the south—moist, undulating and exuberant. But there is another Sudan, which some mistake for the true, whose solitudes oppress the Nile from the Egyptian frontier to Omdurman . . .

"This great tract, which may conveniently be called 'The Military Sudan,' stretches with apparent indefiniteness over the face of the continent. Level plains of smooth sand—a little rosier than buff, a little paler than salmon—are interrupted only by occasional peaks of rock—black, stark and shapeless. Rainless storms dance tirelessly over the hot, crisp surface of the ground. The fine sand, driven by the wind, gathers into deep drifts, and silts among the dark rocks of the hills, exactly as snow hangs about an Alpine summit; only it is a fiery snow. The earth burns with the quenchless thirst of ages, and in the steel-blue sky scarcely a cloud obstructs the unrelenting triumph of the sun.

"Through the desert flows the river—a thread of blue silk drawn across an enormous brown drugget; and even this thread is brown for half the year. . . . Unnourishing reeds and grasses grow rank and coarse from the water's edge . . . The character of the vegetation is inhospitable. Thornbushes, bristling like hedgehogs and thriving arrogantly, everywhere predominate and with their prickly tangles obstruct or forbid the path. Only the palms by the brink are kindly, and men journeying along the Nile must look often towards their bushy tops, where among the spreading foliage the red and yellow glint of date clusters proclaims the ripening of a generous crop and protests that Nature is not always mischievous and cruel.

"The banks of the Nile, except by contract with the desert, display an abundance of barrenness. Their characteristic is monotony. Their attraction is their sadness. Yet there is one hour when all is changed. Just before the sun sets towards the western cliffs a delicious flush brightens and enlivens the landscape. It is as though some Titanic artist in an hour of inspiration were retouching the picture, painting in dark purple shadows among the rocks, strengthening the lights on the sands, gilding and beautifying everything, and making the whole scene live. The river, whose windings make it look like a lake, turns from muddy brown to silver-grey. The sky from a dull blue deepens into violet in the west. Everything under that magic touch becomes vivid and alive. And then the sun sinks altogether behind the rocks, the colors fade out of the sky, the flush off the sands, and gradually everything darkens and grows grey. . .

"In deserts where thirst is enthroned, and where the rocks and sand appeal to a pitiless sky for moisture, it was a savage trick to add the mockery of the mirage."

Worship Service

For Program Study: Evangelism

Worship Theme for the Year: "Ye shall receive power . . . Ye shall be witnesses."

By MRS. THOMAS R. SARVER, Wheeling, West Virginia

REKINDLE OUR MISSIONARY ZEAL

B.S.H. No. 82: 1,2,4
Scripture: Acts 11: 15-18, 29; Acts 15: 26; Mark 16: 14-16

LEADER: In one of the messianic prophecies we read that Christ "was clad with zeal as a cloak." Zeal is ardor, enthusiasm, *active* interest. This is the characteristic of missionaries of the Cross, those who have "hazarded their lives for the name of our Lord Jesus Christ." It is zeal for the cause of Christ that has driven our missionaries into virgin territory in the Sudan; that has constrained some of them to shorten a furlough that they might return to Pakistan to help minister to the million and half refugees; that has led others back to Egypt to supervise the building of needed hospital space; that has sent others out to Ethiopia, leaving pastorates, homes, kindreds, lands for His sake and the Gospel. It is not enough that these alone should have an enthusiasm for the spreading of the Gospel. Christ meant each of us to be a missionary, to have an active interest in His Kingdom. When our interest is stirred, we seek to know more about the work at home and abroad. When we know more about it, we are willing to give sacrificially to its support. When we give, our interest is fanned into zeal for "where your treasure is, there will your heart be also." We begin to realize that it *is* of vital concern to us that many are perishing without any knowledge of Jesus. At the Convention, we heard that whereever we can send a thought, a prayer, God can send a blessing. Is it not appalling to think that perhaps some of those going out into a black, hopeless, Christless eternity might have been saved if we had been more stedfast in prayer, more zealous in our missionary interest? We learn from the Foreign Missions Handbook that each member of our denomination is responsible for bringing to Christ one person in America, four in Ethiopia, seventeen in the Sudan, twenty-six in Pakistan, and forty-five in Egypt. Should we not then ask to have our own faith revitalized that we may be used to draw others to our Saviour. If we are truly Christian, nothing is secular but we carry Christ into every experience of life, into every crevice of our being. Missionaries have been teaching this for years and it is bearing fruit in the lives of new Christians in mission lands. We who are so complacent about our religion may well be ashamed of their zeal, their enthusiasm, their active interest in Christ's great program. Since our responsibility is so great, our opportunity is likewise great. Let us pray that our missionary zeal be rekindled and as we pray, let us take hold of this great opportunity and by our vision, our money, our prayers, our lives seek to lead others to the Master.

PRAYER: We thank Thee, O God, that Thou hast called us into this strenuous life in Christ and challenged us with the seemingly impossible. We know that Thy grace is sufficient for us, that Thy strength is made perfect in weakness. In this promise we take courage and go forward in the name of Christ. Amen.

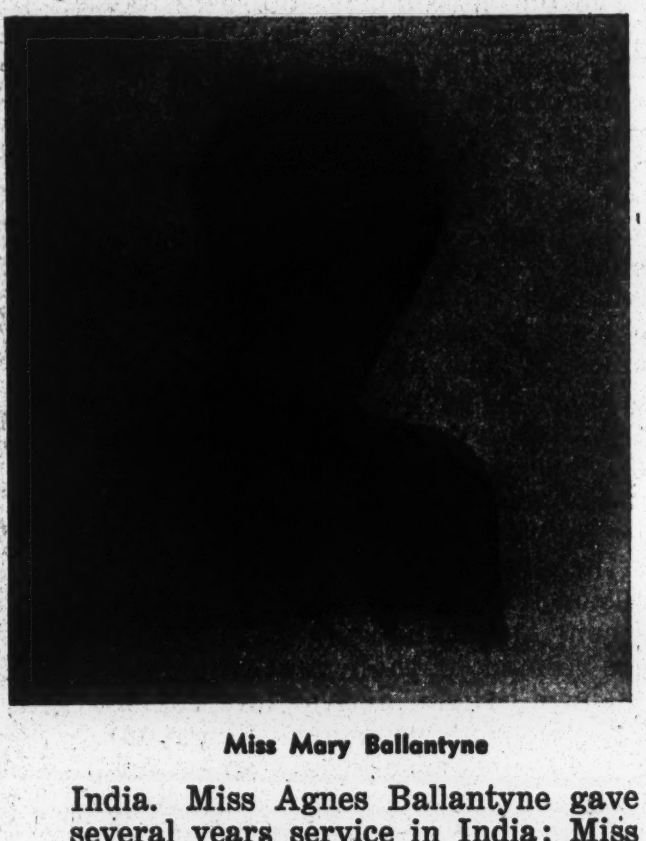
B.S.H. No. 268

News From Afar

OUR JAPANESE MISSIONARY

MISS MARY BALLANTYNE
Yokohama, Japan

We really claim Mary Ballantyne. Though she is not in our field, she seems to still belong to us. Her parents, Dr. and Mrs. Ballantyne, spent many years in our field in India. The children were all born in



Miss Mary Ballantyne

India. Miss Agnes Ballantyne gave several years service in India; Miss Margaret Ballantyne is well known to us as our missionary in Campbellpur, Punjab, Pakistan. Another sister, Mrs. Janet Ballantyne White, is a missionary with her husband in Pakistan in the Associate Reformed Presbyterian Church.

Miss Mary Ballantyne went to Japan under the Women's Union Missionary Society of America. During the war, while detained in the United States, Mary served in the Third United Presbyterian Church in Pittsburgh as Director of Young People's work, where she endeared herself to a large circle of friends.

As she returned to Japan a few months ago she wrote: "'Other sheep I have which are not of this fold'—sixty-five unsaved millions in Japan. It is said that one hundred and eleven thousand shrines are closed in Japan and that Buddhism is in confusion. The restless multitudes are as sheep without a shepherd.

"I count it a solemn privilege and a high honor to be His representative in Japan. I go with the single purpose of carrying the message of the Gospel of Christ, who is the 'Good Shepherd and giveth His life for the sheep.'

"In these full days I am conscious of the Lord's leading. As I go to the field I am certain of the promise that 'when He putteth forth His own, He goeth before them.'"

Four months after arrival, Miss Ballantyne wrote: "These have been four wonderful months and I have seen the Lord's hand in many matters. There seems to be everywhere an interest in Christian teaching, and though some of it may be from selfish motives, there are many who find real joy in Christ Himself. My most effective work has been with children, and I can see a real need to train teachers in this field."

* * * * * *

"So close thy friendly roof, so near the spring
That though not yet dull winter hath gone hence
The wind that bloweth o'er our parting fence
From thee to me the first gay flowers doth bring."

The Poet *Fuxayabu*

* * * * * *

"Beneath one sun to live
White, black and yellow men."

The Poet *Sekifu*

Egypt

MRS. W. B. JAMISON, Editor, Tanta, Egypt

THE CHOLERA EPIDEMIC

By MRS. H. S. HUTCHISON

Friends in America have been troubled because of newspaper and radio accounts of the outbreak of cholera in Egypt. We would not minimize the seriousness of the epidemic, nor the terrible grief and hardship it has brought to many villages and to many families. We would reassure our friends however, regarding the comparative safety of the mission family itself.

Cholera spreads like wild fire where people are crowded together under unsanitary conditions, with filthy or doubtful water and food supplies. That is the reason that it is such a threat to life in the mud villages and in the city slums. Those who drink water directly from the canals, which in addition to providing the water supply, serves also as the sewage system of the country, are in grave danger. The spread of the disease proved that. Those who live in clean, well cared for homes and who boil their filtered water are not much exposed. Because we cannot isolate ourselves from contact with possible carriers, human and otherwise, we look on inoculations against the disease as a great boon. It was a comfort to us when the vaccine was procured in sufficient quantities to permit vaccination of our employees as well as our American staff. Still better was it, when we could provide this protection for the families of our workers.

The present situation is cause for great thanksgiving. A month ago the official figures released daily by the Public Health department told of five to six hundred deaths and even a thousand new cases per day. To-day's paper reports five deaths and four new cases. We know from the history of cholera epidemics in the past that we dare not relax our vigilance. We must expect new outbreaks as a sequel to this past scourge. If the authorities are alert, and they seem to be, and individuals use reasonable care, we need not be anxious.

I suppose that so far as our missionaries themselves were concerned the epidemic caused us more annoyance than danger. In our homes we were alerted to protect our families against dangerous food and water. The schools were closed all over the country, just two days after most of our mission schools had opened for the new school year. This meant much trouble as well as financial loss. Every necessary journey was made after winding and unwinding yards of red tape. Photographers did a thriving business as every permit to travel must carry a photograph of the owner. Trains were taken off, buses were stopped, mail service was interrupted. Sometimes we feel that the regulations had little reason in them; but on the whole, we admired the conscientious effort put forth to control the spread of the infection and we wholeheartedly cooperated.

Each missionary and each locality could tell its own tale of struggle with conditions affecting them. But we can report the epidemic as spent and the mission family as having escaped: other difficulties seem insignificant.

For our own hospital, strange as it may seem our work was lighter than usual. Travel restrictions kept villagers from coming to us. The government was very strict in requiring all cases of cholera to be cared for in their own isolation hospitals. Now that travel is normal once more, we are swamped with work. Those who have wanted care and been forced to wait are crowding us now.

Sudan

Mrs. RIED F. SHIELDS, Editor

AMONG ATBARA'S WOMEN

By MISS UNA COIE, Khartoum North

The homes to which we go in Atbara differ from those in Port Sudan, in that they are nearly all pure Sudanese. Also, one does not find so many signs of wealth as in Port Sudan; but for the most part, middle class homes. Some of these are particularly neat and clean, even though the floors are just earth and the walls of the ordinary mud brick, dried in the sun. In one of these homes, as we entered the door, we found the front courtyard had been carefully swept and the whole house was neat and tidy. In another, though the room was small, the earth floor had been sprinkled to keep down the dust. The table and bed were covered with immaculately white ironed covers, and an earthenware pot in the middle of the floor had incense burning in it to drive away the flies.

While in Atbara, I was able to visit the button factory where buttons are made from the dome palm nut. The outside fiber of the nut is removed. This is sold; and when mixed with water into little balls and dried, it is used just like charcoal, producing, it is said, a hotter, longer fire. I saw it being used in several homes.

After the buttons are dyed, they are shipped to all parts of the Sudan and even to England. Since their machinery is all made in the government workshops at Atbara, it is naturally very simple, and there is no attempt at making fancy buttons.

The work in Atbara is going very well, and there are enough additional requests to keep another Bible woman busy, if we had one to put there.

I often marvel at the spiritual perception which is found with the careful reading of the Word. It can come only from the work of the Holy Spirit. It is not our work. On the other hand, I marvel sometimes that there is so little spiritual perception among Christians, not only in the Sudan, but elsewhere. Could it be that they hinder the work of the Spirit by their lack of faith?

One of our former pupils in Atbara has been married since my last visit here. She was a true believer, although she had not been baptized. Upon her marriage, she was moved to another town where we have no Bible women, but she has her Bible with her and even her Muslim husband testifies that she is really a Christian.

The Word is being sown faithfully day by day in Atbara. It does not always find good soil in which to grow. Sometimes it is the birds and stones along the way which hinder. Sometimes, it is the thorns. I saw one such case when the pupil said to the teacher, "Little by little, you'd make me a Christian." Very clearly she understands the Way, but is not willing to accept it. When the Bible woman was teaching her the verse "I believe that Jesus is the Christ, the Son of God," she said, "I believe that Jesus is Christ, the Light of God."

While in Atbara, I went to interview two sisters with regard to entering the Bible women's work. The elder one, especially, longs to take it up, but her father is adamant in refusing to permit her. Though he is a professing Christian, his life does not carry out his profession, and he is unable to give any sane reason for refusing her. I have left the matter in God's hands, for I know that if He wants them in the work, He can provide the way in spite of the father; and if He does not want them, may His will be done.

Pakistan

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

AN EVANGELISTIC AND MEDICAL TOUR INTO JAMMU STATE

By REBA HUNSBERGER, M.D. and THERESA BROWNLEE, Sialkot

Much has been written about the Northwest Frontier of our Mission territory, but little has been heard of the area bordering on the Northeast Frontier, which dips deep into the heart of Jammu State. This area includes the Ujh River valley and its tributaries to the west, extending northeast to the Badrawar range which forms a watershed.

Missionaries have not gone into these parts because of the inaccessibility by ordinary modes of travel and because of the great expense of such a trip. Last winter a new interest was laid on the hearts of the Sialkot District Missionaries for that neglected frontier. Rev. J. C. Alter and Miss Theresa Brownlee bought maps and studied the mountain roads and began to pray for money for a trip up the Ujh Valley. Because of health reasons Mr. Alter's furlough had to be taken at the regular time and not deferred some months as had been expected, so he was not able to make this trip, but Miss Bronwlee determined to carry out their plans. Conditions in India made it inadvisable for her to go alone so Dr. Reba Hunsberger offered to join her and hold medical clinics along the way. It is always an advantage in opening new territory to the Gospel, to take medical care to the sick. The sympathy and love shown in this way, opens the hearts of the people to the preaching of Christ's Message.

By Rail And Mule

We left Sialkot the 25th of March and went by train to Chak Amru, far out in Zafarwal district at the end of the line. Then we forded the Deg River and soon came to the village of Sukho Chak, only four miles from the Zafarwal-Jammu border. It is the most remote village where there is a Christian community. From there the luggage mules for carrying tents and food, medicines and books were hired; ten in all, with two horses for riding. Our cook and the two tent helpers were all keen evangelists. There was a fine spirit of enthusiasm and joy as we, including a nurse and a young Bible woman, started out the next morning. The three men were good singers, so with a drum and a harmonium, a crowd was soon collected wherever we went. We approached the border with some concern about the questionings of the local officials, who would certainly wonder where such a cavalcade was going. We had not applied for a permit to cross the border for we most certainly would have had great difficulty securing one, because of the disturbances in India. We trusted God to give us safe conduct and the police allowed us to pass when we explained our mission, provided we gave medicine to their families who were all suffering from malaria.

Different Types of People

In Jammu State the character of the country and the types of people soon changed. The mixed Mohammedan, Hindu, Christian and Sikh villages of the Punjab gave place to villages almost wholly Hindu—of the Brahmin caste. These Jammu Brahmins are called Dogras, a fine brave people whose dress and customs are quite different from the Punjabi. Their houses are smooth-plastered with thatched roofs and are color-washed with bright designs; very different from the rough-plastered drab mud houses of the Punjabi village. Instead of the full, baggy white trousers of

the Punjabi women, the Dogra women wear dark colored trousers, fitting snugly around the legs up to the knee and spreading out to wide fullness above the knee. The lower part may be a yard or two long and when pulled up over the leg makes a warm garment for their cold winters. In the pierced ears of the women, if married, there was always a curled feather of a cock. Their long, hanging ear-rings had bangles suspended nearly to the waist.

Ignorant But Friendly

The people in the first large village we entered seemed very friendly. We were invited into a court yard where some women were sitting. We sat upon the string bed they provided and began to tell them about Jesus, the Saviour of the world. Out of curiosity many strolled in, men as well as women, and all stayed to listen. The men and boys eagerly bought portions in Hindi. and Urdu. Hindi is the language of North India Hindus, but boys in school learn Urdu as well. *None of the women could read and we found this to be true throughout our whole trip. There were no schools for girls throughout that whole area and very few for boys.* Some of the young men walked a mile out on the road to the next village, asking us to come back and build a school and a dispensary for them.

Miss Brownlee had sketched a route up the Ujh valley following the river and stopping at villages along its banks. However, the road crossed and recrossed the swift flowing stream with its bed of large boulders, making it very difficult for the pack mules and for us who had to ride through the rushing waters, so we turned into another valley and came to a large village pleasantly situated on a tributary of the Ujh. Here we camped three days and had a rushing business, treating the whole village for something or other, while many looked on. Many gospel portions were sold and Bible stories told over and over again to people who had never heard. When we left, the whole village was out to watch us take down tents and pack up. We wrote in the official book of the village about the great need of medicines for malaria and big spleens and of vitamine deficiency. Perhaps some state official will read this and be led to give them permanent help; perhaps he will only be angry with our interference.

Shiv Temple—God Ganesh—And Monkeys

Our road became steeper and rougher as we went higher into the hills. Passing through small villages, we stopped only long enough to give the Message and sell portions of Scripture. We camped in 12 different villages, going back by a different route. The most distant camp was Belaur, at about 3400 feet altitude. It is a picturesque old walled town set up on a high promontory overlooking a river valley which branches off from the Ujh. Steep stone steps led up from the river to the arched gateway, and all traffic had to enter by this path, even buffalo and cows and mules. It is a solidly Hindu town and while we were there the people were preparing for a big spring religious festival. We visited the temple in the central square—a Shiv temple with the gods Ganesh and the monkey god on either side of the entrance. The temple was surprisingly over-run with weeds and was falling apart at all corners. Only monkeys seemed in possession. As we entered the town up the steep entrance we stopped and prayed that we might take this Hindu stronghold for Christ. There was one family living just inside the gate who called themselves Christians. None could read and there was no Bible in the home.

(To be Continued)

Looking Toward A United Women's Work

In many minds there has arisen a question: What will become of the work of the women when, and if, Church Union is consummated between the Reformed Church in America and the United Presbyterian Denomination? It is a natural question, since a splendid work is now being prosecuted by women in each of these Churches. To these thousands of devoted women and to the members of the Denominational Boards to which women's work is supplemental, the future of this work is of vital import.

On October 30 and 31, nine Reformed Church women and nine United Presbyterian women met at the William Penn Hotel in Pittsburgh, Pennsylvania, to prepare a plan looking toward a possible synthesis of women's work between the two Churches. This meeting was convened at the request of the Joint Committee on Church Union which had been instructed by the General Synod of the Reformed Church and the General Assembly of the United Presbyterian Church to make arrangements with Boards and Agencies (including women's work) for the development of "a working basis for the cooperation of the Boards and Agencies under a united church and the outline of a suggested plan for the amalgamation of these Boards and Agencies when union is perfected." To the eighteen representatives named by the Women's Boards of the two Churches, the task of preparing a plan for a united women's work at first seemed tremendous; but the harmony and warm fellowship of the two-day meeting made of the assignment a delightful experience.

There was so much that each group admired in the other's work, that difficulties disappeared when plans for a united work were discussed. The Reformed Church representatives spoke with enthusiasm of our WGMS organization, with its annual conventions of delegates elected by presbyterials; of our *Women's Missionary Magazine;* and of our annual Thank Offering. And, since our Women's Board has long been considering the advantages of having an enlarged board, it was only natural that we looked with interest at the wide representation on the Women's Board of Domestic Missions and on the Department of Women's Work, of the Board of Foreign Missions, in our sister Church, with their work carried on through committees and with the help of two consecrated women serving as executive secretaries. Each group rejoiced in the prospect of enlarged work which Church Union would bring to its women, wider missionary horizons in both the East and the West.

A plan for a united women's work was made after the best in women's work in each Church was searched out and combined. According to this plan, which emerged from the thinking and prayers of the eighteen representatives, there will be no appreciable change in the method of work from the viewpoint of the individual society member. This synthesis of women's work is possible, if for no other reason than the spirit of the women of the two Churches. Following the same Lord and Master, deeply devoted to carrying out His command to "Go, tell," Reformed Church women and United Presbyterian women ought to find great joy in the opportunities of enlarged service which a united church will offer.

Written by
Mrs. Charles Wright, Fulton, member of the Joint Committee on Church Union and of the United Presbyterian Women's Board.

President's Page

THERE IS MAGIC IN LIVING

"And they marvelled at Him," Mark 12:17, expresses the feeling the Pharisees had toward Jesus when He avoided the share they had set for Him concerning the payment of tribute to Caesar.

As these men of old marvelled, so do we marvel at the power of this man whose voice cries out through the centuries asserting "Because I live, ye shall live also." We marvel at the life that is ours in a world that offers magic on every hand, in the heavens, on the earth, and in the earth. Life has a glow, a sheen, as we see magic in This Life and the world about us.

If we would see magic we must realize that God, who reveals Himself in a person—"in the face of Jesus Christ"— is with us. We must feel with the Psalmist, "O that men would praise the Lord for His goodness and for His wonderful works to the children of men." If we would see magic we must realize that God is here, and the wonders and surprises about us are evidences of His love and provision for us. We must have an awareness of His Presence.

Author George Eliot says people spend a life time putting buckets into a well and in later life expect to pull them up full. If we would have winning tricks in this matter of living we must put talent, study, knowledge into life. We must do things to put magic into life. Columbus found magic in life because he had an ideal; Madame Curie found magic in life by hard work. Most of us start out with the goals and ambitions our parents have for us—believing we have superior talents—and then we find that we are just ordinary individuals. Yet there is magic in the ordinary: a red geranium, a loaf of bread, a child's smile.

Jesus saw magic in the physical world. In Matthew 6:28, 29, He says, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Jesus also saw wonders in life. In Zacchaeus He saw an ardent follower; in impulsive Peter, He saw the foundation of His Church; in Mary of Bethany, He saw sacrificial devotion. What does he see in you? In me?

The truest magic is when God comes into a life. For then new possibilities, new powers, are opened. Let us keep our hearts and minds open to this magic. As we stand at the gates of the new year may we say together:

"Come, Holy Spirit,
Kindle a flame of sacred Love
With all Thy quickening powers
And make magic in these hearts of ours."

Mrs. Grant B. Gibson.
Convention President.

MRS. JOHN P. WHITE, Editor, 6309 Kentucky Ave., Pittsburgh 6, Pa.
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"YE HAVE NOT PASSED THIS WAY HERETOFORE"

It was Joshua, speaking to the Children of Israel. After the weary years of their wandering life they had come to the very brink of the river over which they were to pass into their promised possession. There were other times when they came to a place that they had not been before — the Red Sea, the bare desert. Had they known that night in Egypt when they started what they were to face, there would have been mutiny, as their bitter complaints later indicated.

No doubt their minds were now filled with nothing but thoughts of the final victory. God had led them all the way and they were to take the last victorious step and they were ready to go forward.

Is it not well that God's children today do not know what lies before them? On that happy wedding day when all the world seemed full of joy, you could see nothing but unalloyed happiness all the way. You could not see that little white coffin; you could not see the grave face of the Dr. "Yes—an operation—and at once." You could not see the invalid chair; you could not see that time of utter loneliness that would be your lot.

Years passed, sorrows came, but strength and comfort came also and courage to walk wherever God pointed out the way and to face whatever came to you. There was always the supreme comfort: "Remember, I am with you day by day, until the close of the age." (Weymouth's translation.)

Now we face another year. Millions of people in our land and wherever our calendar is used, will celebrate the passing of 1947. There will be great celebrations; there will be singing and joy-making, even hilarious carousals, and there will be prayer meetings. When the clock strikes greetings will begin, each vieing with the other to be the first to say "Happy New Year!"

Through all this joy there will be a deep anxiety. It is not too much to say with the poet:

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling
To be living is sublime!"

The world is in a chaotic state. Asia is in a ferment of revolt against the West; China is in strife within her own borders; Africa is stirring and there may be explosions any time, any place; Latin America is an unpredictable area; Palestine is in a Crucible of Affliction;

Europe is cold, hungry, divided, distressed, discouraged and in our own United States disagreements, tensions, crime, delinquency, drunkenness, broken homes. It is not too much to say that men's hearts are seized with fear.

Standing on the threshold of 1948 we hear the words come echoing down the centuries: "Ye have not passed this way heretofore." No, we have not, but we turn to the Word of God, we find that through the ages He has directed His own people. To those who love Him, to those who obey Him, to those who consecrate their lives to Him He will say: "I will walk with you" (Lv. 26:12); "I will Guide thee" (Ps. 22:8); "Remember, I am with you day by day, even until the close of the age" (Matt. 28:20).

LOOKING AHEAD

A Committee met the first week in December to prepare the program for missionary societies for 1948-49.

In view of the fact that our studies last year were almost exclusively on the fields "Committed Unto Us" it seemed well to broaden our horizons the coming year by including the interdeonimational studies: *America's Geographical Frontiers*—the text book being *On our Own Doorstep* and *China in the new Asia*—the text book being *Christian Voices in China.*

Special denominational features will be: Stewardship, Thank Offering; Youth, Temperance and the cooperation of the womens' missionary societies with the general boards of the United Presbyterian Church. These subjects should provide a rich, full study. The full program will appear in the February Magazine.

Please understand that these text books are not yet available. When they are ready for distribution announcement will be made in the Literature Department.

PROGRAM CALENDARS will be prepared as soon as possible. The price will be 10c; no reduction for quantities.

A LIFE FOR THE CONGO

By Julia Lake Kellersberger

Fleming H. Revell Company, New York

This is a fascinating story of a Southern Negro girl, Althea Brown, who early in life decided to become a missionary to Africa. The story picks up the threads of her life running back to the ancestors who came over in a slave ship down to the time when this fine young woman was leaving home to go to Fisk University, where she finished her course with the highest honors and was the only woman speaker on the commencement program.

She gave her talents to Africa, as a teacher, later as a wife having been married to Rev. A. L. Edmison. Among her many services this brilliant women prepared a Dictionary and Grammar for the Babuba People, and translated many hymns for the church.

Her works follow her. The Women's Auxiliary of the Presbyterian Church of the U. S. established a fund of $50,000, to establish and maintain Homes for Girls.

The book is written in Mrs. Kellersberger's inimitable style and will be enjoyed by her many freinds.

MRS. THOMAS H. NEWCOMB, Secretary, Publication Building, 209 Ninth St., Pgh., 22, Pa.

A NEW YEAR OF THANKSGIVING

Some time ago, Miss Josie McLane, a member of the Missionary Society of the First Church, East Liverpool, Ohio, when sorting through some books inherited from her grandfather's library came across a Tenth Anniversary Thank Offering letter which was sent out to the women of our Church in 1893.

Feeling that the readers of this page would enjoy reading this letter also, we give the following reprint:

"At the late meeting of the Women's General Missionary Society, in Philadelphia, the following resolution was enthusiastically adopted, and instructions were given to have it published in the Church papers and *The Women's Missionary Magazine*, in order that the members of the congregational missionary societies and the women of the Church in general should begin promptly to act upon the suggestions contained in the resolution:

"Resolved; That, in special recognition of the guiding hand of our Heavenly Father, during the past nine years of our organization as a Woman's General Missionary Society, and that we may still do greater things for Christ and His cause in the future, we do hereby pledge ourselves during our decennial (tenth) year to make a definite increase in membership and contributions:

"First, By each member of our congregational societies trying, early in the year, to secure one new member to the Society.

"Second, That each one of our present membership numbering 20,712—make an effort to contribute at least one extra penny a day toward a tenth anniversary Thank Offering of $75,000 to the general mission work of the Church.

"The literature Committee, composed of Mrs. W. J. Reid, Mrs. Mary Clokey Porter, Mrs. E. M. Hill and Mrs. E. J. McPherson was instructed to secure mite boxes at once and send without charge, to the President of every Society in the Church, urging that a mite box be given to each member of her Society, and to such other members of the congregation older and younger who will promise to place therein, at least one extra penny a day for one year beginning with May 1, 1892, this sum to be given to the Thank Offering on the Tenth Anniversary of the W.G.M.S. to be held in Omaha, Nebraska, May 1893.

"The order for mite boxes could not be filled at once, but when received let the number of pennies placed therein, equal the number of days intervening from May 1. As the contents of the mite boxes will have to be given to your Society as early as April 8, 1893, in order to be reported to the Presbyterial Society the second week in April—endeavor to place in your box the number of pennies necessary to make up the sum of $3.65 for the full year. Are not some of the women of our Church financially able to double or triple the sum per day and thus aid the

sisters who may be unable to contribute even the one extra penny a day. On the back of each box will be a calendar by means of which a record can be kept, by checking off one day for each sum deposited. If there is one member of a Mission Band unwilling, for any cause, to undertake the 'extra penny a day' plan for the entire year, let the plan be used for a shorter period of time, and give as able—but let no one refuse to accept the mite-box. It may carry with it an unseen blessing into the home, or into the life of the receiver, which God might otherwise withhold.

In the eighty-four congregations, and in the Mission Stations of our Church not reporting Missionary Societies having been organized, let 'Penny a Day Circles' be formed among the members at once. By reporting the number of boxes needed for these circles to your committee, such will be supplied promptly.

"It will be understood that the sum contributed toward the Thank Offering is not to interfere with the usual contributions of Societies.

"Through the kindness of the Church papers, your committee hopes to keep the subject of the Seventy-five Thousand Dollar Thank Offering before you until the plan proposed will have gotten into regular working order.

"Should any one desire information upon the subject, or wish to send words of encouragement, or reports of the number of boxes distributed from time to time, or wish additional boxes sent, address Literature Committee, care of J. J. Porter & Co., 824 Liberty St., Pittsburgh, Pa.

"We trust God will direct this new plan of work for the extension of His Kingdom, and that each day will bring from every woman of our entire Church an extra penny and a prayer offering upon His altar; and that both gifts and prayers impart a reflex blessing upon all who may enter this daily work for the Master.

'Thou shalt offer day by day continually" Exodus 29:38.'"

Note:—

While the above letter was written over fifty years ago it brings timely suggestions for the year 1948. May we try this year to increase the membership of our societies and be found faithful in our daily offerings of prayer and thanks for God's blessings to us. It is interesting to note that the membership of our societies as of last year is 53,141 as compared with 20,712 in 1893, and that instead of a $75,000 Thank Offering and last year's Thank Offering was $218,180.31. Increased membership means an increase in Thank Offering as well as in other contributions. Let us be up and doing in 1948. Those who have gone before have done nobly, today is our opportunity, may we continue to "hold high the torch."

LIFE DIRECTORS
$300.00 Each

3. Mrs David Blair—In Memoriam. By a daughter, Monongahela Presbyterial.
4. Mrs. C. R. Ramsey, Woodville, Pa. By Bertha Demski, through the Good Samaritan Fund, in appreciation of 25 years of faithful service in the Women's and Junior Missionary Societies of the Woodville United Presbyterian Church.
5. Margaret Blair, Youngstown, Ohio. By her parents, Mr. and Mrs. Earl Blair.
6. Rev. George A. Brown, East Liverpool, Ohio. By Dr.and Mrs. James D. Brown, son and daughter-in-law.

INDIVIDUAL UNDESIGNATED MEMORIAL THANK OFFERING FUND
$100.00 Each

4. In Memory of Mrs. Mary Scott McCreary, by her husband, Dr. Ira G. McCreary, New Wilmington, Pa.
5. In Memory of Mr. Austin A. Frazee. By his wife, Pittsburgh, Pa.
6. In Memory of Mr. A. C. Sherrard. By his daughter, Mrs. A. A. Frazee.
7. In Memory of Mrs A. C. (Elizabeth Cooper Pollock) Sherrard. By her daughter, Mrs. A. A. Frazee.
8. In Memory of Mrs. Albert H. (Mary

Ann Sherrard) Gettman. By her sister, Mrs. A. A. Frazee, Pittsburgh, Pa.

9. In Memory of Mrs. K. W. McFarland, By her son, Russell McFarland, New Wilmington, Pa.
10. In Memory of Mrs. D. T. McCalmont, By her husband, Rev. D. T. McCalmont, New Wilmington, Pa.
11. In Memory of Mrs. Moore's Mother, Mrs. James S. Gray, of Service U. P. Church, Albia, Iowa; by Mr. and Mrs. Ralph Moore through Cedar Rapids Presbyterial.

SENIOR LIFE MEMBERS
$25.00 Each
From November 1, 1947 to December 1, 1947

70. Dr. B. M. Dobbin, Eskridge, Kans. By Mrs. Star Cook.
71. Frances Brunner, In Memoriam. By her sister, Claire Brunner, Turtle Creek, Pa.
72. Inez Smith, Boston, Mass. By members of the Anna E. Stoddard Society.
73. Mrs. Daniel J. MacLean, Qunicy, Mass. By members of the W. M. S.
74. Mrs. William Ingold, Washburn, Ill. By members of the Ladies' Missionary Aid Society.
75. Mrs. Leslie Wright, Monmouth, Ill. By Mrs. Carl Stewart, Mrs. Virgil Nichol and Mrs. Ralph Cowden.
76. Mrs. G. W. Thiessen, Monmouth, Ill. By friends in the World Fellowship Missionary Society.
77. Mrs. Carl Pflugmacher, Tacoma, Wash. By members of the Evening Missionary Club.
78. Mrs. Henry G. Dietz, Tacoma, Wash. By her husband, Rev. Henry G. Dietz, and friends.
79. Mrs. John M. Eakin, Canton, Ohio. By members of the Corena Daugherty Missionary Society, Bedford U. P. Church.
80. Mrs. Beulah Roney Atkinson, West Alexander, Pa. By Susan J. Campsey.
81. Mrs. James C. Lewis, West Alexander, Pa.
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88. Mrs. George J. Tischler, St. Louis, Mo.
89. Mrs. C. H. Stoup, Brentwood, Mo.
90. Mrs. L. E. Blick, Washington, Iowa. By her son and his wife, Dr. and Mrs. Fred Blick.
91. Mrs. Harlan R. Speer, Clayton, Mo. My her sister, Alta French.
92. Mrs. Harry Dicks, Albia, Iowa. By her husband.
93. Mrs. Roy W. Denniston, Newton, Iowa. by her husband.
94. Mrs. Chester Van Zee, Newton, Iowa. By friends.
95. Mrs. S. A. Gesford, Newton, Iowa. By friends.
96. Minnie Gray, Albia, Iowa. By Mr. and Mrs. Ralph Moore.
97. Mrs. Laura E. Kietzman, Albia, Iowa. By her husband and son, Carl and Carl, Jr.
98. Mrs. Julia Gray, Albia, Iowa. By her daughters, Mrs. Rodger Carlson, Mrs. Guy Love, and Mrs. Hugh Gray.
99. Florence Smiley, Topeka, Kansas. By Ona Tweedy.
100. Mrs. Thomas Kensett, Topeka, Kansas. By her husband.
101. Mrs. C. E. Feist, Topeka, Kansas By a friend
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105. Mrs. A. B. Keller, Pittsburg, Kansas. By her husband.
106. Mrs. Clyde Hartford, Pittsburg, Kansas. By a friend.
107. Mrs. J. W. Alexander, Pittsburg, Kansas. By her daughter, Gladys Alexander.
108. Mrs. Ralph Groetzinger, Sewickley, Pa. By Mrs. A. P. McCurdy and Mrs. Martha C. McDonald.
109. Mrs. S. A. Work, Pittsburgh, Pa. By members of the W. M. S., 7th Church.
110. Anna Elizabeth Abbott, Pittsburgh, Pa, By her mother.
111. Mrs. Helen Haley, Pittsburgh, Pa. By the Live Wire Bible Class of Mt. Lebanon.
112. Mrs. Helen H. Hurrell, Pittsburgh, Pa.
113. Mrs. Reid E. Hutchison, Pittsburgh, Pa. By her husband.
114. Mrs. G. R. Lacy, Pittsburgh, Pa By her husband.
115. Mrs. A. M. Langord, Pittsburgh, Pa. By a friend.
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117. Mrs Gilbert J Hartman, Pittsburgh, Pa. By the Live Wire Bible Class of Mt. Lebanon.
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122. Mrs. Gordon Marsh, Monmouth, Ill. By her family.
123. Mrs. Lulu McCreary, Monmouth, Ill. By Mrs. Myrtle Gallaugher.
124. Mrs. Mary Ethel Smith, Monmouth, Ill.

By Mary Struthers in memory of her sister Luella.

125. Mrs. Lillian Murphy, Monmouth, Ill. By friends in West Side W. M. S.
126. Mrs. Harold L. Sawhill, Winterset, Iowa. By Mrs. John C. Sawhill and Mabel Sawhill.
127. Mrs. Carolyn Wright Hughes, Winterset, Iowa. By her mother, Mrs. Lucile T. Wright.
128. Mrs. Jennette Beckley, Coulterville, Ill. By members of the W. M. S.
129. Mrs. John P. Orr, Harrisville, Pa. By the Sara Cochran Bible Class of Harmony U. P. Church.
130. Mrs. A. R. Taylor, Grove City, Pa.
131. Mrs. A. C. White, Grove City, Pa. By Mrs. A. R. Taylor.
132. Mrs. T. P. Campbell, Grove City, Pa. By her husband.
133. Lottie V. Perry, Grove City, Pa. By her sister, Nannie Perry.
134. Mrs. Bessie Bott, Grove City, Pa. By members of the Grace Braham Circle, Harmony U. P. Church.
135. Mrs. Myrtle McConnell, Harrisville, Pa. By her husband, J. F. McConnell.
136. Mrs. Florence Ward, Harrisville, Pa. By friends.
137. Bertha Carney, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.
138. Mrs. Paul Lowman, Indiana, Pa. By her husband.
139. Mrs. Olive Mack Williams, Indiana, Pa. By her sister-in-law, Mrs. Paul Mack.
140. Mrs. Frank M. Duncan, Indiana, Pa. By a friend.
141. Mrs. Jennie Daugherty, Indiana, Pa. By Mrs. Ida Moorhead.
142. Mrs. Harry J. Taylor, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.
143. Mrs. Ella B. McConnell, Pulaski, Pa. By Ruth Cox.
144. Mrs. Clinton Hodil, Sharon, Pa. By Mrs. Harry Williams.
145. Mrs. George Christy, Sharon, Pa. By Mrs. Clarence Stewart.
146. Mrs. Harry Dunham, Clark, Pa. By the Sharon W. M. S., from a Special Fund.
147. Mrs. Stella Knox, Sharon, Pa. By the Y. W. M. S., from a Special Fund.
148. Mrs. Sara Gossler, Sharon, Pa. By friends.
149. Mrs. Emma Purdy, Beaver Falls, Pa. By her friend, Marie Jane Allen.
150. Sara Elizabeth Reid, New Wilmington, Pa. By her friend, Mrs. J. H. Spencer.
151. Mrs. Harold S. Giffen, West, Lebanon, Pa. By Mrs. W. L. Henry.
152. Mrs. J. E. Anthony, Homer City, Pa. By a friend.
153. Mrs. Clarence J. Wilson, Youngstown, O. By her parents, Mr. and Mrs. Frank M. Cox.
154. Mrs. Howard J. Hill, Youngstown, O. By her husband.
155. Barbara Hill, Youngstown, O. By her father, Howard J. Hill.
156. Mrs. Frank W. Reed, Canfield, O. By Mrs. C. C. Ellenberger.
157. Mrs. T. G. Pfabe, Akron, Ohio. By her husband.
158. Mrs. R. B. Bussard, Akron, Ohio. By a friend.
159. Mrs. W. B. Waugh, Akron, Ohio. By her children.
160. Mrs. Clare J. Walls, Cuyahoga Falls, Ohio. By her sister, Helen, J. Jackson.
161. Mrs. Harry Mangold(Cleveland, O. By her daughter, Lucille Mangold.
162. Mrs. Vivian Spencer, Youngstown, O. By a friend.
163. Mrs. Florence Cooksey, Youngstown, O. By Mrs. Eva Tatro.
164. Mr. Charles S. Reed, Matthews, N. C. By Dr. and Mrs. Carl E. Person.
165. Mrs. Gertrude Barker, Youngstown, O. By Irma and Marie White.
166. Mrs. Ruth Shaffer, Youngstown, Ohio. By Mrs. and Mrs. K. E. Higley.
167. Emy Lou Montgomery, Youngstown, Ohio By her parents, Dr. and Mrs. Don P. Montgomery.
168. Mrs. S. Robert Reiber, University Heights, Ohio. By a friend.
169. Mrs. James G. Manor, Akron, Ohio. By Mr. White's Adult Bible Class.
170. Mrs. James Mumper, Akron, Ohio. By her husband.
171. Mrs. J. Robert Young, Akron, Ohio. By her husband.
172. Mary George, Akron, Ohio. By Mr. and Mrs. Robert H. Bowman.
173. Agnes Thompson. Youngstown, Ohio. By her mother, Mrs. Ella Andrews.
174. Mrs. Howard Spalding, Youngstown, Ohio. By Mr. Spalding and children, Norma, Jean and Richard.
175. Mrs. David Hatcher, Youngstown, Ohio. By Mr. Hatcher and children, Becky and Ricky.
176. Mrs. Paul Huston, Youngstown, Ohio. By Mr. Houston and children, Marty and Jimmy.
177. Mrs. M. P. Sano, Youngstown, Ohio. By Mr Sano and children, Sally and David.
178. Mrs. Carl Sims, Youngstown, Ohio. By Mr. Sims and daughter, Edith Mae.
179. Mrs. Walter Hershberger, Youngstown, Ohio. By Mr. Hershberger and children, Dick, Dorothy and Stephanie.
180. Mrs. Bernard R. Baker, Akron, Ohio. By Beginners' Department of the Goodyear Heights U. P. Sabbath School, of which she is Superintendent.
181. Mrs. H. G. Baer, Youngstown, Ohio. By her husband.
182. Mrs. John C. Van Orsdel, Warren, Ohio. By Iva F. Van Orsdel.
183. Lillian McMillin, Youngstown, Ohio. By Mrs. J. Calvin Ewing.
184. Mrs. John Reeder, Youngstown, Ohio. By Mr. and Mrs. C. V. Wasser.

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anna Howard, Matron Frenchburg Dormitory.

A PRAYER FOR THE NEW YEAR

"Give me a faithful heart,
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee!"

NEW SOCIETY

Young Women's.....Girls' Circles

Cleveland Presbyterial—

(1) Youngstown Brownlee Woods, Jean McAuley (T)—20 members—Pres. Sarah Patterson. This society is taking the place of a society by the same name which has merged with another society.

(2) Akron Goodyear Heights Lyda McClure Society — Pres., Kitty Fisher. The name given is in honor of Mrs. McClure of the Sudan.

Detroit Presbyterial—

Outer Drive MTM Teen Age Group. Sponsors—Mrs. Albert Weedmark and Mrs. R. L. Walters.

Ohio Northwestern Presbyterial—

Bellefontaine Y. W. - 11 members. Sponsor—Mrs. G. L. Brown.

Wheeling Presbyterial—

Uniontown Hannah Heasty Y.W.-11 members. Pres. Mrs. Ray Harlan. These young women have honored the name of Mrs. Heasty who was there during her furlough.

Westmoreland Presbyterial—

Bethel Girls' Circle-11 members. Pres. Betty Morris. Sponsors—Mrs. Lois Newton and Mrs. Wm. Bateman.

Mrs. Newton tells of the meeting when the officers were installed. It was a candlelight service in which the members of the Women's society were guests. It was indeed a lovely sight to see the girls in their white blouses and dark skirts as they sang "Follow the Gleam" after lighting their candles at the lighted cross. Mrs. E. R. McCall, a former Y. W. Secretary, talked to the girls, using the idea of the report given at the Monmouth Convention,—that each society was a rose garden, this new one a newly planted one. She suggested to them the tools they would need—*The Women's Missionary Magazine*, study books, etc., to keep the garden flourishing. Prayer and consecration, the fertilizer necessary to produce lovely blooms.

At the end of the talk, each charter member was presented with a lovely corsage, expressing the hope that these lovely blooms would be representative of the ones that would grow in this newly planted garden in the years to come.

"FURNISHING THE MIND."

A house is a very bare and forbidding place without its furnishings. There are many styles of furnishings. Sometimes they are what we like to call up-to-date, modern in every way. Again antiques may compose the better part of the furnishings. It is important in either case that order prevail as well as cleanliness. There is a third possibility—an average society,—a hit-and-miss style, a hodge podge of furnishings that reflects no credit on its possessors. Rather does it distress the careful soul, particularly when tidiness is given a wide berth.

The human mind, also, needs furnishings. What a blank it may be if left without fittings! . . The sad part is that it does not remain "vacant"! There are those who are most careful about what they store in the mind. They read only refined literature. No new book is read just because it is *new*. A man once said that new productions in the form of fiction, *If they endured for a year*, were likely worth reading. A Christian woman spent a period in the hospital. A recent book was given her to help pass the time. When she scanned through it, she found it reeking with profanity. Where you find this, you usually find insinuations of the vulgar type. She said she could not afford to give entrance to such things, that she would be ashamed to be found ensconsed behind its pages!

T. DeWitt Talmage, the great Brooklyn preacher of some decades ago, said that "instead of making your mind a garret crowded with rubbish, make it a parlor substantially furnished, beautifully arranged, in which you would not be ashamed to have the whole world enter."

Another suggestion should be put forth,—unless a Christian is well established in the faith, he should dabble with strange and uncertain teachings with great care. Few are able to do so without danger to themselves and those with whom they communicate. Curiosity which causes people to store their minds with false teachings may be satisfied at a terrible cost, even entrance to eternal life. For this reason, it is best to learn "second-hand," from a qualified teacher who has no vagueness in her mind, one who has stored the truth in her mind and has no uncertainty of thought.

Of course the Church offers opportunity for rich furnishings of mind. No other institution can compare with the Christ-centered church in giving out material worthy of storing the mind. The worship service may be most inspiring, *and is*, in congregations with Spirit-filled leadership. Other agencies in the church help to furnish the minds of the membership. We are thinking particularly of the training received through the missionary society of whatever age level. Those who have majored in mission study feel the benefit received through this channel. The mind has been filled with thought for others and with the desire to be of some account in the giving forth of the words of eternal life to those who have not heard aright or not at all of how much God loves the world, did love it and will love it.

Much mind-furnishing material is provided for all who will read. Just become acquainted with our church papers, *The Women's Missionary Magazine* and other available literature.

"We must be selective in our thinking. We may clutter our minds with refuse, or we may furnish them

with fine things." We are responsible for the conditions of our minds, whether they are well-ordered or filled with junk!! We should be very careful of our "recordings" that will *play back* to us in the form of *Memory*. May it be a happy one!

YOUNG WOMEN'S SPECIAL COLUMN

(*Notes—One of our Special Workers, Mrs. A. C. Peoples, has forwarded a letter to the readers of this department.*)

"Dear Members of our Young Women's Societies:

I send you greetings in behalf of our Young Women's Society at Camden, Alabama.

"We resumed our work this September with renewed interest. Our meetings are slated for twice a month. At our Sabbath meeting, we have spiritual and inspirational services, topics for discussion, etc. The week day one is a social meeting. We try in these meetings to instil in the young women a missionary spirit. One week we visited some aged women in the community. We plan to return to them just before Thanksgiving and hold a prayer service. At each place the girls will be prepared to hand out some provisions or money.

"We sent two delegates to our presbyterial, — Tennessee —, which convened at Annemania, Alabama. This is the first time our society has been represented, but we realize that the young women of today are the church of tomorrow. Those who attended were very well impressed. They brought back a very vivid and enlightening report of the meeting. We are already looking forward to sending representatives to next year's meeting.

Our society at the present is preparing for the annual Thank Offering Ingathering. Heretofore, we have held it in connection with the Women's Society. I believe that the young people will exert more initiative when left "on their own,"—that is, when they have a definite responsibility. This year it will be held independent of the W. M. S. With Christmas so near, we see that we will have a splendid opportunity to bring cheer to the less fortunate.

"May I say to the Young Women's Societies everywhere that although you do not hear from me often, I am none the less appreciative and ever grateful to you. May we have your continued prayers for our success."

ECHOES FROM MONONGAHELA'S GIRL'S AND YOUNG WOMEN'S RALLY

The women of the Mount Washington United Presbyterian Church were hostesses to the Presbyterial's Young Women and Teen-Age Girls on November seventh. A delicious dinner was served to about 100.

Before and during the meal Sally Stewart, a teacher of music in the schools, created a delightful atmosphere in her leading of group singing.

A "style show" of the fashions of India was presented by Ruth Nichol, a missionary from both Ethiopia and India and who is soon to return to Ethiopia. She used Teenagers as models.

Mrs. R. K. Montgomery, president of the Presbyterial and a guest, reminded those present of the Thank Offering and presented clever posters, prepared by the Thank Offering Secretary Mrs. J. M. Cameron, who could not be present.

Mrs. Emerson Ray, in her effective devotionals on Personal Responsibility, put us all in the proper frame of mind for the splendid address of Miss Nichol, who presented a vivid picture of India, using both humor and pathos. She challenged us all to greater missionary zeal and made a strong appeal for workers. *Mrs. A. K. Stewart.*

Girls' Circle Program

For Program Study on Evangelism

By KATHERINE BOOBYER KING, Buffalo, N.Y.

PROGRAM FOR FEBRUARY
"JESUS AND I"

The Lord's Prayer

B.S.H. No. 195, "I Gave My Life for Thee"

LEADER: Among the most interesting stories of the Gospels are those which tell of people who gave something to Jesus or willingly lent him some possession to use as he wished.

Mary of Bethany, planning what she might give him as an expression of her great love, purchased some very precious ointment with which she anointed Jesus' feet. This gift he valued so highly that he said that all who would hear the gospel would hear of her loving present to her Savior.

One day as Jesus was teaching by the lake shore the press of the crowd became so great that there was no suitable space remaining where he could stand as he talked. He borrowed a man's boat, which became his pulpit.

Then there was the little lad who let Jesus have his picnic lunch of five barley loaves (or rolls) and two small fishes. In the hands of the Master, the boy's lunch fed five thousand.

In the terribly important days of Passion Week things loaned to Jesus by his friends had a significant part. The animal upon which the King rode in his triumphal entry into Jerusalem on the first Palm Sunday was borrowed. Some kind friend in Jerusalem had a "large upper room furnished and prepared" for the Last Supper when the disciples arrived to arrange for the meal. And on that sad day when the body of Jesus was laid in the sepulchre, the tomb was not his own but one lovingly provided by Joseph of Arimathea.

The Gospels would read differently if these people of long ago had been unwilling to allow Jesus to use their possessions. Our Lord still calls upon us for the use of what we have, and the extension of his kingdom depends upon our response.

The United Presbyterian church in churches, schools and hospitals here at home and on our foreign fields is writing part of the history of Christian missions. What is written is determined by whether we give what our Lord asks, or say "No" to his call. The boy who gave his lunch to Jesus and saw the great crowd fed could say, in the words of one writer, "Jesus and I did it!" You and I, if we are faithful in our stewardship, may have the great joy and satisfaction of knowing that we are partners with Christ.

B.S.H. No. 244, "I've Found a Friend," verse 2.

THE PRAYER CIRCLE

Use the pages on the Sudan in the Prayer Cycle. Remember the missionaries and Bible women in the North Sudan who every week take the gospel to a thousand Muhammedan women behind closed doors. On page 120 of the October magazine, read about the R P M Unlimited, and pray for these fine hammer-and-saw missionaries. On page 185 of the November issue, read about the nurse who plays an accordion and pray for her.

Pray especially for missionaries returning to India and for all on the field. "If ever the Punjab needed the help of the American missionaries it is now."

Pray for Camden Academy. The life of school girls there is portrayed in a very fine article on page 176 of the November Magazine.

SUGGESTIONS

On this page of the magazine you will find directions for constructing a model Sudanese dwelling. It would make an interesting table decoration. When you have finished with it, offer it to your Junior superintendent or to a Bible school teacher.

NEXT MONTH

Ask each girl to bring a news item or a news picture of India in order that your study may be right up-to-date.

This page will provide a brief service with which to open the meeting and an installation to be used following the election of officers.

THE McCLURE HOME AT AKOBO POST

Many of our girls have seen a model of the McClure Home in Akobo, far South in the Sudan At the request of some we give here a little diagram and directions for making such a house Try it, Girls!

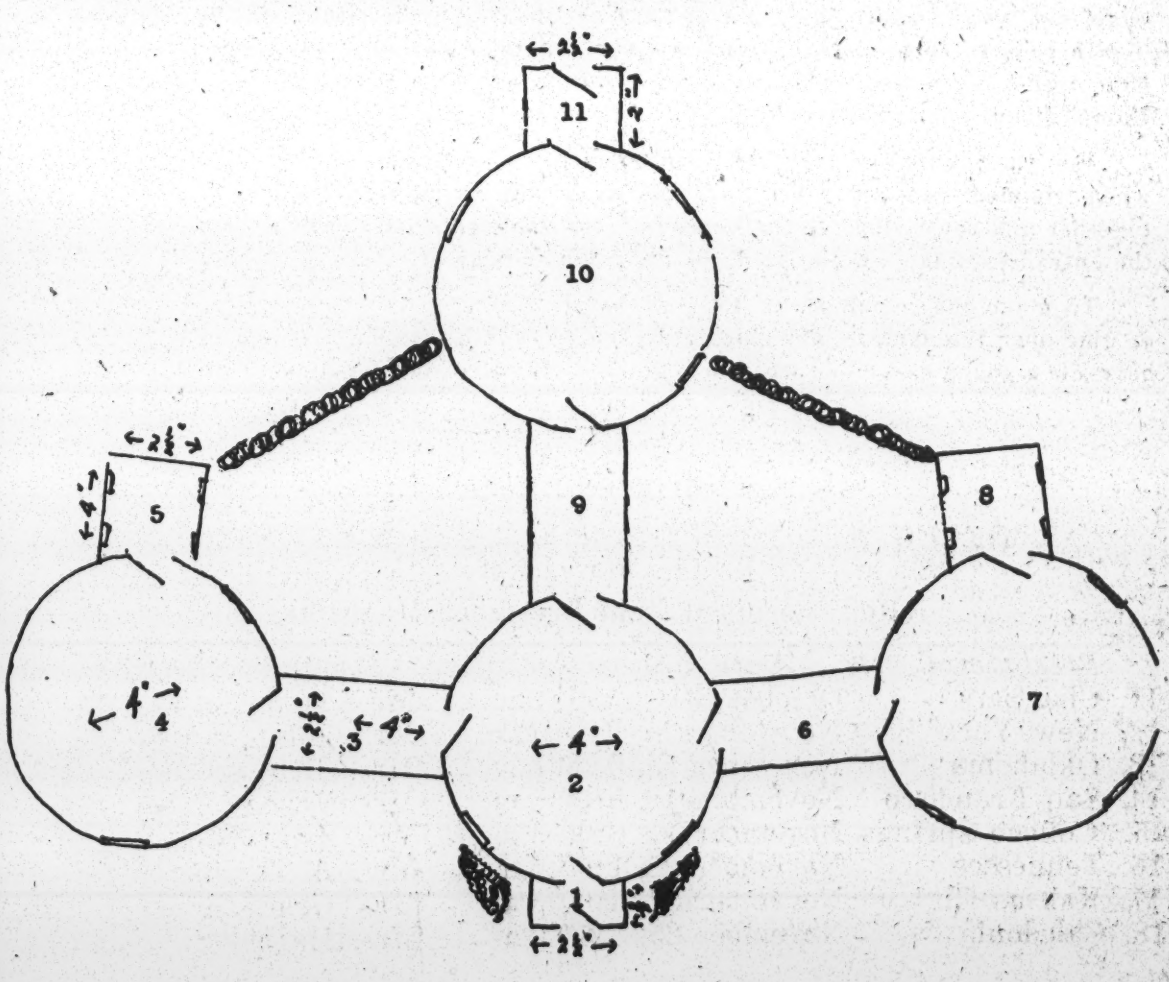
1. **Front entrance**
2. **Living room**
3. **Sleeping breezeway**
4. **Bedroom**
5. **Bathroom**
6. **Sitting breezeway**
7. **Guest house waiting for woman Missionary**
8. **Bathroom**
9. **Dining breezeway**
10. **Kitchen and store room**
11. **Back entrance**

Materials needed to make model of home:

1 large suit box 23″ x 12″ or larger

Limber card board—Straw—Mud colored modeling clay—Glue—Screen Wire—Sand —Sponge died green

Draw floor plan on the bottom of suit box opened out flat to the measurements given above. It is easier to start with the center house.



To make the round walls cut 4 strips of cardboard 14½" x 3". Mark and cut one half inch tabs along one of the 14½" side

March and cut out windows one half inch from tabs. Each window measures 1" x 1½" and placed as shown on floor plan above. Each round house has different number of windows and doors. Mark and cut doors 1" x 2" as shown on plan. Glue the strips together to form circles. To put the mud on these walls, modeling clay may be used. Work it until soft, roll very thin with glass jar and place over cardboard. A bit of screen wire may be placed between the clay and cardboard to form the windows. An easier way would be to simply color the cardboard to look like mud or brush the outside of the wall with glue and while still moist dust sand over it. In this case the screen wire for the windows may be glued on the inside. When each of the four round houses are finished glue into place on the suit box floor plan.

The Breezeways or verandas are low mud walls and screen wire. Cut 6 screen wire pieces 2½" x 4". Cut 6 strips of cardboard 4" x 1", fold in half so that ½" may be used to glue to the floor plan. Fasten screen wire to strips and glue to floor plan.

The front and back entrance are made as the breezeways to fit the floor plan.

Make the two bathrooms by cutting the cardboard to fit the floor plan. At the 2½" end make a point about an inch high to meet the grass roof there. Cut windows as indicated and glue to floor plan.

To make the round grass roofs cut 4 pieces of thin brown paper 17" x 5". Lay straw in very thin layer across the width of paper, sew on sewing machine using heavy thread, leaving thread at the beginning and end to tie later. Sew the grass to the paper about ¾" from edge from paper. Trim straw evenly along this edge, cut away paper along sewing leaving about ½" on either side of the sewing. Tie threads to form circle. Tap sewn edge on table to get even, wrap and tie other edge tightly with strong cord. Spread carefully at sewn edge to fit over round house. Damp straw does not break easily.

For the breezeways and the bathrooms roofs sew grass to measure 4½" x 3⅛" when trimmed. Sew along the 4⅛" edge as for the round houses. Two of these placed together and sewn along the other edge form one roof when gently spread apart. For the entrances make smaller roofs in the same manner.

To make the remainder of the suit box look like earth brush a generous amount of glue over the surface and quickly dust sand over it. If you wish to add the shrubbery, die a spong green and when dry, glue bits in places indicated on plan by scribbling.

—Mrs. Don McClure.

HONOR ROLL

DELEGATES TO THE 1948 W.G.M.S. CONVENTION

To meet in Boston, Massachusets, June, 1948

(Roll continued from December Magazine)

Presbyterial	*Date Postmarked*	*Secretary Reporting*
11. Chartiers	October 31, 2:30 p.m.	Mrs. Oscar S. Cowan
12. New York	November 10, 8:00 a.m.	Mrs. John Thom
13. Oklahoma	November 18, 6:30 p.m.	Mrs. Bruce E. Milligan
14. San Francisco	November 18, 9:30 p.m.	Mrs. Verna Foster
15. College Springs	November 19, 6:00 p.m.	Mrs. Ivan N. Carey
16. Tennessee	November 22, 1:00 p.m.	Mrs. A. C. Peoples
17. Kansas City	November 22, 6:00 p.m.	Mrs. Grant B. Gibson
18. Caledonia	November 25, 3:30 p.m.	Mrs. Harold S. Fisher

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

A NEW JUNIOR PACKET

A new Junior Packet will soon be mailed to each Junior Superintendent listed in the Statistical Report. If you are a new Junior Superintendent or if your name did not appear in the 1947 Statistical Report, send your name and address to the Literature Department at once so that a packet can be mailed to you. These packets will contain the following:

(1) One of the new "Round-the-World" coin cards, each designed to hold ten dimes for the Junior Special.

(2) A new Junior Special Society Card on which each Junior, who fills a coin card, is privileged to paste a seal over one of the letters of the title of the card.

(3) One of the new post-card invitations to a Junior Special meeting.

(4) A leader's booklet concerning the "Round-the World" projects of the Junior Special.

(5) A leader's booklet of little stories about the fields.

(6) One of the 1948 Junior Prayer Cycles, with attached booklet of sentence prayers.

THE MOST IMPORTANT ELEVATOR IN THE WORLD

There are many, many elevators in the world. Some of them are at the entrances of tall sky-scrapers and carry men of business to their offices. Others are placed in the center of buildings such as the ones that take shoppers to the various floors of a colorful department store. Others help older people to reach with ease higher floors of hotels, schools, and churches. In the rear of busy buildings some elevators slowly lift boxes, cartons, and freight.

Of all the fast, comfortable, smooth, and bright elevators that have helped to make my walk easier, I have never been so impressed as I was with one I saw during my tour through the American Mission Hospital in Assiut, Egypt. There is an elevator in this hospital that has been dedicated to the special service of aiding all who seek its use. Near the door of the elevator there is a big, bright brass plate with these words in black letters, "This Elevator Is Dedicated To The Service Of God." In all my experiences I have never seen such a sign concerning an elevator! But, here in a small city on the Nile River I saw this very thing: old fashioned, with worn parts that looked like one of the first machines made. Yet, it was fulfilling the work for which it had been built.

Many sick people have been carried up into the hospital by this elevator. People who were very poor, in rags, dirty, and with much pain had walked into this helping machine and were taken up to a room with clean furnishings where friendly hands waited on them. The sick persons, after having such fine Christian care and hearing the Story of Jesus from Bible Women, were filled with joy because they had

(Continued on Page 303)

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

THE JANE COOK HOSPITAL

As Seen Through The Eyes Of A Patient

Beginning on the first day of the past May, I spent 102 days in the Jane Cook Hospital near the little town of Frenchburg, Kentucky, in Menifee county and I feel as if I should say something about it for it was so strangely different from what I had supposed it would be—so happily different. I would like for you to meet them all at the Jane Cook Hospital and know them as I have known them. I am sure you would find it a very pleasant experience and one you would long remember and place among your most cherished happenings. You will enjoy meeting them all from the cheerful, friendly nurses and the apprentice nurses to the smiling laundry women—I did. They all work for your return to health with a solicitude that's amazing and to make your visit with them a very pleasant one.

Being a Christian myself, I certainly enjoyed the Christian atmosphere that pervades this little hospital tucked away here in beautiful Beaver Valley deep in the heart of Kentucky hill country.

The hill people love their modern hospital even as I loved it and they depend on it. This I learned from conversations and observations and one can certainly admire their good taste.

Dr. J. W. Crain, the physician in charge, has undoubtedly forsaken a very brilliant career "Out yon in the land of the merciless furriner" to devote his time and high medical skill in bringing to this taciturn and reserved people all that modern medicine and surgery has to offer. I talked to many of these hill people and I was really surprised at how they felt about him. I doubt if Dr. Crain realizes just what he means to them, or how deeply he has enshrined himself in the hearts of this undemonstrative people. But the fact of it all has been proved by the path they have beat to the door of this hospital.

I entered the Jane Cook Hospital sick nigh unto death, weakened, discouraged and w i t h o u t hope. My body is built anew now and I have hope to face the future, though I may have to use a wheelchair for a time at least. I am deeply grateful to God and to Dr. Crain and his splendid nurses for the body strength that has been given to me. Only good food and the very best of medical treatment could have done for me what has been done. They believe in serving good food at this modern little hospital and serving it abundantly.

I am also deeply grateful to Miss Moore and Miss Wilson of the mission school there who taught me that there are many more ups than there are downs in life, and to the Rev. Ralph E. Ayres and his wife and to the many warm friends I made for their words of hope and encouragement.

I feel much strengthened and enriched not only physically but spiritually and mentally after my sojourn at this very pleasant home away from home—the Jane Cook Memorial Hospital.

J. Otis Gorman.

THANKSGIVING FOR REVIVAL AT EZEL

Ezel School and Ezel Church have much for which to be thankful this Thanksgiving Season. We are praising the Lord especially for the wonderful revival we have just experienced in our midst. We have been much in prayer for such a spiritual awakening and the Lord has answered our prayers as only He can.

Since the opening of school many of our number have had a burden for souls. We were led to ask Rev. J. B. Kendall of Lexington, Kentucky, to be our leader in a week of special evangelistic services and he accepted. These meetings were held the week of Novmber 9th through November 16th. The week before, we had cottage prayer meetings in our different homes throughout the community. A group of the Christians in our school also organized a prayer group and had prayer meetings at the noon hour. There was abundant evidence of the working of the Holy Spirit in our midst following these prayer meetings.

Rev. J. B. Kendall, who was our evangelist, is one of our own Morgan County men. He was born and reared not far from Ezel and as a young man was converted over at "Old Grassy." After his conversion he gave his life in full surrender and became a preacher of the World. He has been used of the Lord in preaching in 46 of the states. Coming to Ezel he was coming to his own people and he knew well the conditions as they exist in our section of Kentucky. So as he came earnestly preaching the Word of God he spoke in great love and understanding to our people.

Each morning Rev. Mr. Kendall spoke in the school chapel service which was held in the church at 9:45 A.M. The town folk also were welcome at this service. Then each evening we had preaching in the church beginning at 7:15. We shall never forget the wonderful experiences of these morning Chapels in the Church house on the hill. There was heart searching and heart warming. Preacher and teachers had given the invitation but the working of the Spirit was even more evidenced by the witness and testimony of young Christians as they went to their fellow class-mates seeking to win them for the Lord. Tears mingled in joy as young hearts were given to Jesus in full surrender.

In the evening services the community came until the church house was filled several nights. Not only from our immediate Ezel community but from other sections of the county people came to hear God's messenger. Again there was a warmth of Spirit and not only were souls won but others were led to reconsecrate their lives to the Master.

Out of these meeting have come signs of even more spiritual growth. The Christian students are continuing their noon prayer meetings and their witness. In our church we have begun a campaign of visitation evangelism, seeking to bring many of our good neighbors and friends unto Jesus. In a Wednesday evening prayer meeting we organized; last Sabbath we began going out two by two into the homes of our community with the purpose of presenting salvation and asking commitment. In this we need the prayer of all our friends. There are many hindrances in the way. One problem that our students meet is what church they shall join for in many of the communities from whence they come there is no organized church. We covet your prayers for these young Christians as well as for the others who are under conviction.

Wm. Heagen

SLOVAN, PA.

It is again time to count our blessings and we have many to be thankful for this season. Good news

has come to us this month that Slovan will not become a "Ghost Town" but that there will be a way to earn a living.

The mine that was sold and partly dismantled is now being re-built and will employ a few men—about half the original number. The Jones & Laughlin Steel Co. of Aliquippa is willing to employ 600 men from this vicinity and buses are making the round trips for the three shifts.

When the men were employed at home the women could order groceries and clothing from the company store and the money was taken from the men's pay. Now, with the men working away from home they will have to learn to manage. This last week one man, who had been out of work for several months, *spent his first pay gambling* and did not have one dollar to give his wife.

Even though there is confusion, and lack of faith in some of the homes represented by the mission, if you could take a "peep" into some of the boxes in my basement and spare bedroom you would know that there will be some Christmas Cheer for the little people of Slovan Mission.

Please pray that this crisis will work to the glory of Jesus Christ and that these parents may turn to Him in repentance and faith.

Mrs. R. G. Russell.

WESTLAND, PA.

We seem to be in the midst of several things as I write this. We are in the midst of finishing our Church floor and laying a new carpet in the aisles. The floor has never been finished in any way since the church was built and the carpet was inherited from the Houston Church when they bought new floor covering some years ago. Through the kindness and generosity of friends and interested church groups who are helping us we are able to buy a new carpet. We sincerely hope that long before you read this, the carpet will all be laid. We are also in the midst of changing some of our classes in the Sabbath School. We are putting the High School boys and girls in one class, and then organizing a new class for the older young people. We hope that these two groups will soon be going and growing well.

Dorothy E. Partington.

NURSES NEEDED

Again we report the desperate need of more nurses at the Jane Cook Hospital at Frenchburg. The present nurses are seriously over worked and our Superintendent, Miss Flora Hormel, must not only carry the load of superintendent and manager of the hospital but also take her share of regular nursing. Are there not some among the readers of the Magazine who would answer this urgent need? A registered nurse is desired but we would be glad to hear from those who have only one or two years of training but with some experience.

* * * * * *

The Rev. Ralph Ayers, pastor of Frenchburg and Ezel churches, was ill for several weeks and was confined to the Jane Cook Hospital for a time but has improved and is now at home. It is hoped he will soon be entirely recovered.

HIS PURPOSE

Our faith is in the Christ who walks with men today in street and mart;
The constant friend who thinks and talks with those who seek Him with the Heart.

Selected.

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

CAMDEN

Camden, Alabama
October 1947

Dear Mrs. Shear:

Being here at Camden, I've had opportunity to see a little more of the extensive missionary organization under operation. It is enlightening and encouraging to see advances being made and I'm happy to be a member of the working force here.

This year the scholastic program has been supplemented by several extra-curricular activities which we believe will enrich the students' lives and also provide pleasure. Various clubs have been organized: an art club, a drill corps, a science club, an etiquette club, a library club, a dramatic group, a French circle and a choral group. The enthusiasm is very high. We don't have all the material with which we'd like to work, but the beginning has been encouraging. The athletic groups are still favorites, of course, and I only wish there were a gymnasium and a level athletic field.

Our living quarters are especially fine. The women teachers who have been here before have commented several times on the better arrangement. (The reference is to the new teachers' home which is occupied for the first time this fall. Previously all teachers lived in the two student dormitories.)

The Knoxville College alumni of this area met last week. It was like a miniature home-coming for me. I plan to go to Knoxville for the Home-coming on November 8th.

Our Missionary Circle is quite large. We have about 22 members. Several women of the community join with teachers to make this group. I am the Home and Foreign Missions Secretary for our circle. It is quite interesting and pleasant, although I am new.

I found Mr. and Mrs. Peoples to be very fine folk. They are anxious to keep Camden Academy abreast of the times in every respect.

Most sincerely,
Anna D. Mosby.

* * * * * * *

Perhaps the readers of the magazine will remember that Miss Mosby is from Pittsburgh, Pa., and that she spent the past four years in Knoxville College. She had been an honor student in her high school class here and was also considered an active, co-operative member of the Knoxville student body. Good grades, and an excellent record for leadership, combined with other splendid Christian qualities, made us very anxious to secure her services for Camden. She teaches some of the mathematics and science. Even though this is Miss Mosby's first year with the Camden Staff, she has entered into the various activities in a way that is very gratifying.

CAMDEN NEWS

The school enrollment at the end of October is 520. In the girls' dormitory there are 45 girls, 5 teachers and the matrons. In the boys' dormitory 38 boys and 5 teachers, some of whom have supervision of

the boys. In the teachers' home there are 11 teachers. That makes over 100 to be fed in the basement dining room of the girls' dormitory three times daily.

There are 17 in the typing classes. They meet on two days per week. Each student gets one lesson. A new teacher, Mrs. McKeldin, does this work this year, in connection with her other regular work. It had formerly been done by Mrs. Peoples on her spare (?) time. But Mrs. Peoples has four regular classes and two library periods daily. Besides this she looked out for the office work, monthly reports, etc., outside of school hours. Busy Peoples!

Millers Ferry

Miller's Ferry

Dear Mrs. Shear:

I am writing this time in behalf of the dear children that were helped so much by that shipment of books which the Mt. Lebanon Schools gave to you and Dr. Rotzler. Those books have brought a wealth of information to our entire school. It must have been a big task for the group who packed and sent them. But from that labor of love much happiness has come into the lives of many. I thank God for such good people who are interested in this work down here.

Some of the books are being used as the basic texts for some classes. The dictionaries were most acceptable as there never are enough. Mr. Williams is using some of the books in the regular library.

So, again I want to say 'Thank You" in behalf of the principal, teachers, and students to those who gave the books and to those who sorted and packed them.

I want you to know that the convention at Monmouth was an inspiration to me. I have a new vision for the work here. I hope I made a good representative of the work in the South. Thanks for choosing me as a delegate!

Your friend,
Laura B. Ridgeway.

EXPLANATION

The above is just one of the responses that came from all our schools in Wilcox County, Alabama. In August '47 large cartons of books were shipped. These had been donated by the Mt. Lebanon Public School System. To those folk we are very grateful for thinking of our work.

Sabbath School And Young Peoples' Convention

On November 1st and 2nd, the representatives of all the Sabbath Schools and Young People's organizations of the United Presbyterian Missions of Wilcox County, Alabama, gathered at the Miller's Ferry Mission for their annual convention. The convention theme was "Vital Religion in Every Day Life." During the two-day period such features as a Bible Reading Contest, Round Table Discussion on "The Affairs of the Nation," a Childrens' Hour, an Oratorical Contest, and a Forum Discussion—appeared on the program. On Sabbath morning all were taught in three different classes. Rev. C. C. Brown led devotions, and the sermon was preached by Rev. Irvin Elligan of Norfolk, Va. Both Dr. W. F. Rotzler and Dr. R. E. Boyer brought messages on Saturday to the Convention audience. All these addresses are reported to have been most helpful.

Presbytery and Presbyterial

Tennessee Presbytery covers a lot of territory. It includes Norfolk and Chase City in Virginia, Henderson and Townsville in North Carolina, Knoxville and Athens in Tennessee and five congregations in Southern Alabama. This year its one annual meeting was held at Arlington In-

Professor N. D. Williams and Family

stitute (Annemanie P.O.) on October 30 and 31. It is customary for the Women's Presbyterial Missionary Convention to meet at the same time and place. This double feature gave the folk at Annemanie an opportunity to show their efficiency and hospitality.

Dr. Reed Miller, president of Knoxville College, was in attendance at Presbytery, as were Dr. Rotzler and Dr. Boyer. All three of these men, along with Rev. J. R. Dungee of Henderson, N. C., gave gripping spiritual messages, according to Rev. D. F. White's report. To quote from his letter, "These messages will bear fruit in the lives of the presbyters for years to come."

The presence of these men at presbytery was what made it possible for them to be in attendance at the convention referred to above, on Nov. 1 and 2, at Miller's Ferry.

Mr. and Mrs. N. D. Williams have spent over thirty years in the various mission stations in Alabama. Mrs. Williams is a native of Georgia, Mr. Williams of Kentucky. The older daughter, a graduate of Knoxville College, married Mr. Jones, who after serving in the armed forces, received his Master's degree from Cornell University. They are in educational work in Virginia. Miss Faustina Williams is librarian at Langston University, Langston, Oklahoma. She has her degree in Library science. Both daughters have musical talent and have worked with the parents at Miller's Ferry. While the whole family was together in August, Rev. D. F. White went down from Selma, Alabama, to baptize the younger grandchild.

THE MOST IMPORTANT ELEVATOR IN THE WORLD

(Continued from Page 297)

found the answer to their longing hearts. The same elevator then helped these persons, who were now well and happy, from the wards to the street. They were ready to face life again with new spirit, healthy bodies, and minds filled with the Promise of God.

And so, day by day this old elevator is doing its work by comforting others and bringing them again into the world that they may help others. Even though we are very small, we can bring other children to Sabbath School and to our Bible Teachers, who tell many wonderful things about Jesus, who loves and cares for little children. In this way we show that, even though we are small, we are like the most important elevator in the world—"Dedicated To The Service Of God."

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Dr., Pittsburgh 20, Pa.

Navajo Indians

Very forcibly there has been brought to our attention the sad plight of the Navajo Indians living in the barren tract of rocks and sand in New Mexico and Arizona. They are the largest tribe—about one sixth of all the American Indians—mostly farmers and sheepherders. At present they are struggling to exist under intolerable conditions of poverty, illiteracy, disease and neglect. The problems of the Navajos are no doubt economic: not sufficient fertile land, water or money for schools and social services. Although they are United States citizens, nevertheless Arizona and New Mexico are the only states denying Indians on reservations the right to vote.

Conference Held In Behalf Of Navajos

At a conference sponsored by the Home Missions Council of North America, held last spring in New York in behalf of the Navajo Indians, a three point program was advocated: (1) development of an educational program to help them earn their own living, (2) acceptance of Navajos as citizens in the states in which they live, (3) establishment of a health program to reduce diseases.

What Congress Can Do

Congress can give the Navajos four simple bequests: water, education, medical help and roads which together will eventually help them to become selfsufficient. There has been presented to the Interior Department subcommittee of the House Appropriations committee a program to assist the Navajos. This program calls for an $18,000,000 appropriation over a ten year period, sufficient to provide for such improvements as soil conservation, irrigation projects, roads, health, education and the like. This program will likely be submitted to Congress at its next session.

What The Church Can Do

Harold Navajo, one of the Navajo students at the Cook Christian Training School at Phoenix, Arizona, telling in a very simple way what the Christian religion can do for his people, says, "I discovered three things:

First: that the old Navajo religion is slowly dying out, and that it is not giving the Indian people what they need.

Second: that only in Christ are all people one . . . the Church has never turned me away because I am an Indian.

Third: God's Book says 'Ye shall know the truth and the truth shall set you free'. In the old Navajo religions there is fear—fear of some animals, and fear of evil spirits. I found in the Christian religion the wisdom that takes aways this fear, and I want to know more about this Christ so that I can go and show my people the Way. There are thousands of Navajos, many of these 'way off in the desert, who have never heard the Word of God. Slowly the old religion is going and unless

(Continued on Page 311)

MRS. A. B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa.

WITH HEART EXPECTANT

Lo, the New Year! With heart expectant greet it,
Past mercies point to blessing yet in store;
I would remember all my Father's leading;
Oh! eager soul of mine run not before,
Trust Him to open, day by day, each door.

—*Martha S. Clingan.*

ARRIVALS AND DEPARTURES

When the S.S. "ESCANOBA," American Export line glided out of the harbor of New York, three W. G. M. S. missionaries were aboard: Miss Margaret L. Murdoch and Miss Laura Reynolds returning to Pakistan, and Miss Helen McCoy, newly appointed short-term teacher of Khartoum North Girls' Boarding School. Miss McCoy will disembark at Port Sudan and go by train to Khartoum. We pray for them journeying mercies and joy in service.

The Misses Marjorie Faught, R. N., and Ruth M. Nichol are scheduled to sail, leaving New York December 15 on the 'S. S. CALCHAS" (Pier 3, Bush Docks, Brooklyn, N. Y.) to Aden where they will have

Miss Ruth Nichol

Miss Marjorie Faught, R.N.

to trans-ship to Djibouti, and then to Addis Ababa, Ethiopia. Let us pray that these faithful missionaries may have traveling mercies and much joy in returning to the land where they started their missionary career together.

* * *

The latest news concerning the most recent arrivals of W. G. M. S. missionaries is:

Miss Elizabeth H. Turner, R. N., and Miss Dorothy M. Fisher are to be temporarily located in Gujranwala to live with Miss Louise Scott and to study the language. Outside of her study time, Miss Turner will work in a nearby refugee camp with the medical team, and Miss Fisher will help Rev. P. A. Miller, the General Secretary and Treasurer of our Mission, with his many and perplexing duties. The address for the present for the Misses Turner and Fisher is: c/o American Mission, Gujranwala, Pakistan. (Air mail is to be sent via Karachi.)

Miss N. Addaline Brandon will do relief work in the refugee camps this winter and will be located in Lahore. Her address will be: c/o A. P. Mission, 6 Empress Road, Lahore, Pakistan. (Air mail to be marked via Karachi.)

PERSONALS

The engagement of Miss Louise N. Williamson of Benha, Egypt, and Mr. William Alloway of Ross-on-Nye, Herefordshire, England, has been announced and their wedding is to take place next summer in England. Mr. Alloway served in the Royal Air Force in Egypt for two years and returned to his homeland in October. Miss Williamson was appointed to Egypt in 1944 and has served very acceptably in the Girls' College, Cairo and in Benha. The Women's Board regrets the loss of Miss Williamson from our Egypt Mission, but wishes for her much happiness

Miss Louise Williamson

Word has come of a farewell given by Tanta Hospital to Dr. Emile Sayegh, who with his wife and little daughter were to fly to Rome, and then continue their journey to America by boat. Dr. Sayegh will study in America during a well-earned furlough.

* * *

One who spent 42 years in India writes: "How concerned I am about conditions in Pakistan and the loved ones who are there. How great is the privilege of prayer at all times, particularly such times as these." —*Mary E. Logan.*

* * *

Miss Emma Dean Anderson was on a Thank Offering tour from October 31 to November 10. She gave six addresses in Wallace Memorial, Silver Springs and River Road churches to fine audiences.

EGYPT

We are glad to report that Miss Nellie C. Smith has recovered nicely from an appendectomy and is gaining her strength back after good care in Tanta Hospital. She is eager

to return to Beni Suef to supervise the Bible Women who work with her.

APPPOINTEE TO TANTA

The Women's Board is happy to announce the appointment of Miss Helen V. Kirkness, R. N., of Seattle, Washington for short-term service in Tanta Hospital, Tanta, Egypt. Miss Kirkness is a friend of Miss Lucille B. Nichols, R.N., of the hospital, and it was through a personal letter that the need was presented to her. Miss Kirkness will bring to the work her splendid experience in service at home and under the Government in Africa and Italy. She is awaiting a sailing date.

Miss Helen V. Kirkness, R.N.

The WORK *and the* WORKERS

PAKISTAN

Miss Alice G. Hill writes from her new assignment in Sargodha, Pakistan: "I have seen such hate expressed in the face of a man that I never could have believed possible. How the world needs Jesus now, the revealer of a God of love, who has revealed the awfulness of sin, and who has called us to be holy. Men are living in fear of men out here. I have yet to see or hear any signs of the fear of God.

"We are much concerned about the economic situation of the village Christian. He has always been a farm laborer for the big land owner and now with this big exchange of population and redivision of lands it would appear that the day of the big land owner is over and thus of the laborer. — When we sent out the call for the girls to come back to school we met on every side: 'There are no clothes and no money for fees.' This is the first year that we asked all girls to bring clothes and one piece of bedding; but there just isn't cloth for sale and rations are cut off, so we have sent word to them to come with whatever they have. I honestly don't know how we are going to make out.

"I have been touring the villages with Dr. J. G. Campbell, our main purpose being to encourage the Christians in their firm stand. It seems to me there is a keener interest in learning to read and I am trying to enlist those girls in the villages who have had opportunity to attend our Boarding Schools to form groups of the adolescent girls and teach them to read. The idea seems to be taking very well. I am hoping to make every group a Y. W. M. Society eventually.

"I feel that there must be more on leadership training, giving responsibility to the people and making them do things themselves. Our head teacher is extremely capable, she has poise and courage. I love to get her reports, because she is taking her responsibility and is re-

spected by her own people. Our High School here on the Mission compound has taken over the Juniors, here and there are those who will try and I feel we must find and give them a chance.

* * *

MORE INCIDENTS

"We had no 'incidents' in Sialkot for some weeks (November 16th letter) until last week, when refugees from Kashmir border villages began coming in with great stories of terrible things happening to them, so the fire began anew," Miss Glendine Lundquist R. N., of Sialkot Hospital, writes: "We had curfew for some days after there were a number of murders in the city. Now the chief excitement is over the events in Kashmir. It does not look good to see groups of excited men on the street; there are too many guns in the hands of idle men to suit me.

"We are busy with the refugees. Now the ones that get to us can hardly walk to the door, they are too exhausted. Many have walked for miles and miles with little or nothing to eat, fearful of being killed all the way. It surely is the work of evil men to cut up little children, old women and men and young girls, not beautiful enough to spare for themselves. The news tells of so many killed and so many abducted girls.

"If there ever was a time when the people of India needed help and comfort it is now."

"Your prayers are our strength."

* * *

"All our missionaries who were stranded in the hills have gotten down safely and are back in Pakistan at their work. It's just another example of the Lord's marvelous overshadowing and guiding. Our safe arrival from America with four new missionaries and the others getting through Pakistan in His own time shows the wonderful care God is taking of all His people. We rejoice in His protection and are going about in the midst of great danger with perfect peace.

"There is disease everywhere because of unburied bodies and thousands upon thousands of people moving from one province to the other. There are millions of displaced persons. There has never been in the history of the world such movement of the population masses. Because Pakistan is *Muhammedan,* the Hindus and Sikhs have fled into other provinces which are now called collectively the *Dominion of India,* and all the Muhammedans of that area are fleeing for protection into Pakistan. There is looting and savage butchery and slaughter on both sides of the border.

"Economically Pakistan is in a state of collapse, chaotic conditions exist here, the postal and telegraphic communications are disrupted and the banking system in chaos, but strenuous efforts are being made to bring order out of chaos. Trains are running only every second or third day out of Lahore to our regular Mission stations, because all carriages are needed to evacuate the refugees. They are packed on the trains like cattle, riding on the tops and hanging on the sides and sitting in the windows. Also there are thousands and thousands who are marching along the roads and camping at night and moving on the next day. They are *human rivers* flowing along the roads; the sight of them is enough to melt the heart! The suffering is beyond description!

"The young girls are being abducted on both sides of the border. Thousands are homeless and penniless and diseased. When the hordes cross either border into Pakistan or into India they are herded into refugee camps and are kept behind barbed wire enclosures until something can be done for them. New homes and employment must be found for them and they must be

fed and cared for, comforted and loved. Poor stricken creatures! That is what our work is now—to serve these refugee camps and witness to the love of Christ by binding up their wounds, feeding them, and clothing them. Government has set aside appropriations for this work, and *we are in desperate need of help, especially of those missionaries who are at home and can use the language.* We need their help, our Christian Relief Teams are overworked. The Executive Committee of our Mission has appointed a number of our missionaries to work on these teams, who spend ten days to a fortnight in each camp. We 'lay' persons prepare the people and the medical personnel give the inoculations against cholera and smallpox. At one camp in ten days 40,000 people were inoculated.

"I can't tell you how wonderful it is to be back in India again and ready for work. God is good to have brought us safely and the need is great. Who knows but that through this means of loving service in the refugee camps many may be won to Christ! I know you will all be praying for us and we do need your prayers for we can do nothing in our own strength. There are dangers; yes, and hardships too. But we do need the help of all who are willing to come."

—*N. Addaline Brandon.*

PATHANKOT, EAST PUNJAB, INDIA.

News comes to us from Miss Jane Lamont: "I returned from the hills in September in answer to a military wire requesting me to return and open the Elliott Dispensary. One could not believe such tragedy could have happened here in the Punjab. From our vacation spot this summer we saw village after village burn, we heard tragic stories and when we heard that all Muslims were out of Pathankot we could not believe it possible. Many of my friends whom I have known for years are gone. When I returned to see the stores and dwellings burnt and to hear the terrible plight of many and to see only Sikhs and Hindus, I felt as if I were in a *new world.*

"Authorities thought it best for me to work in the Dispensary among Sikh and Hindu refugees and I have been doing that each week day. What opportunities we have had, but I regret I know so little about medicines. We have no doctor, but I have a good nurse, the Avalon School nurse who has been very faithful in helping. God has blessed us and the means to heal many bad sores, blisters, cuts, etc. Now we have cases of diarrhea, dysentery, fever, colds, coughs, but we send all other cases to the Hindu Hospital. The stories we hear are heart-rending: the verses in Matthew 24 come to my mind so many times when I hear their stories.

"We are expecting 15,000 new Hindu and Sikh refugees this week to stay from three to five months and maybe indefinitely. In our whole town we have one lady doctor, a Hindu who is very good. A Hindu doctor was willing to come to us but we have had no word of her and we fear she might have been a victim of a massacre. Our hearts are heavy for those we know who have suffered. Many hearts are open for the Word these days; we feel sure God has a purpose in having our Presbytery in Hindustan, so we could still work among chamars and others who need His comfort these days."

EGYPT

In a letter written November 3, Miss Elizabeth M. Wilson said: "School had been open just two days when the order came from the Ministry that all schools must close till after the feast which ended a week ago. We had hoped to open today, but just now cholera, which has so far been mostly in the Delta,

has reached Fayoum, so he advised us to wait a week longer. Undoubtedly the spread of the disease has been due to the determination of the Egyptian to travel in spite of all restrictions; many believe if they become ill it is the will of God and has nothing to do with what they eat!"

FAYOUM

It was like coming home again for Miss Helen J. Noordewier, as she returned to Middle Egypt to work in Fayoum, about thirty miles from Beni Suef, which had been her home for eleven years. Fayoum has a population of about 65,000 in thirty villages, and Miss Noordewier and three Egyptian Bible Women work among the women and girls of the city. "Every Sabbath morning we attend worship in the town church. Our young Egyptian pastor preaches very fine sermons and we enjoy the fellowship of the congregation. The pastor persuaded me to play the piano, which is quite a feat when one has to play Arabic music backwards! There is an active missionary society, some of the women help us in village meetings, some are very good at giving messages of comfort in homes of sickness or mourning.

"Once a week during the year a large group of young girls came to us for special lessons in reading, Bible, and handwork. Before they came to us most of them could not read at all but now many can read the Bible with profit, and five of them memorized all of the Gospel of John. In a few years all of those girls will be married and it will mean much to them to have these lessons. (Only 7% of Egypt's women and 18% of her men can read, in spite of the very great progress in literacy made during recent years.) Can you imagine yourself not being able to read, and then suddenly finding that you can read the Bible in your own language!"

SUDAN

Miss Ray Huffman of Nasir, Sudan spent her vacation in Erkowit camp in the Red Sea hills. Her days were full of typing, as she copied what she had translated in the New Testament and hoped to get the two copies of it bound in Khartoum. While in Khartoum she made initial arrangements for her trip home to America by air next spring; a stop in England for a visit is being planned.

The price for her "NASIR NUZ 'N NOTES" is a prayer a month that:

"The Nuer might be brought to know Christ;
The evangelistic work in the village may prosper;
There may be a new worker for this evangelistic work.
will you pay the price?"

* * *

At a meeting of the Sudan Association in February Miss Carolyn Brewer was asked to remain at Khartoum North G. B. S. another year because her work has been so acceptable. Miss Brewer went out as a short-term teacher and her contract expires next spring, but the Women's Board very gladly agreed to extend the contract one year more, making hers a four-year term. Miss Brewer teaches Home Economics and also Bible, and says it is a real privilege to be able to discuss God's Word with the pupils; and in teaching her Home Economics classes she says she has learned from the girls their ways and methods and is better able to adapt methods for them. She greatly enjoys her work at the G. B. S. and the Mission appreciates her fine spirit and her contribution to the work.

* * *

Miss Aleta J. Matthews (1946) of Khartoum North, Sudan, tells of her going out with the Bible Women every Monday and Tuesday as part of her training as she studies

the language. She writes: "It is a real experience to get into the homes of this country and to meet the women of the villages. I find it very interesting to watch the pupil's face as the Bible story is told her; there is almost every reaction you can imagine, often no reaction. I was with one of the teachers who has two pupils in one house reading from Matthew. I had my Testament so read along with them. One read quite easily, but the other stumbled somewhat. One wonders how much they get of what they read so stumublingly, but we praise Him that He can use His Word from even the most stumbling one.

"Miss Una Coie and I were figuring how manw pupils the Khartoum North Bible Women teach in a week and we found there were over 400 pupils; 65 of these are reading somewhere in the Bible. It is very encouraging."

THE TIMES OF INDIA

In this daily newspaper of October 21 from Bombay there is an article from New Delhi by a special correspondent who writes: "The magnitude of the task, as well as the effort put forth by the Government of India to tackle the unprecedented problem of movement and relief of 6,000,000 Punjab refugees, was revealed to a press conference by the Minister of Relief and Rehabilitation.

"History has never witnessed, in any part of the world, transplantation of masses on the scale now attempted in this country, involving 8,000,000 souls uprooted from their ancestral homes and carrying with them nightmare memories of their sufferings.

"There are still 42 lakks (420,000) of the people on the wrong side of the border. They must be moved out, and moved out before the north-east Indian winter freezes them.

"When all the lakks of non-Muslims have arrived in India, they have to be found occupation and living. Nearly three-fourths of these are said to be agriculturists. — The sturdy and highly skilled Punjabi farmer is very much in demand and would prove an asset to any state or province that accepts him.

"Approximately 10 lakks of refugees are non-agriculturists; what to do with them and how to set them on their feet again will be the greatest headache to Government. But Government is already preparing plans for their rehabilitation which cover the establishment of industries, cottage and large-scale, such as spinning and weaving centers in cotton and woolen goods in the East Punjab districts. Plans are also under consideration for training artisans in electrical mechanism, blacksmith, hosiery, dyeing, calico printing, woodwork and textiles. High priority has also been given to the rehabilitation of homeless women and unattended youths and children. *"But the immediate problem is food, shelter and warmth and medical relief for the refugees.* Refugees are inoculated on arrival and medical attention is arranged in various hospitals in East Punjab."

WHAT THE CHURCH CAN DO

(Continued from Page 304)

we can give them the Christian Gospel they will have nothing to hold on to or help them. I want to help my people."

NEWS NOTES

Mrs. John Wilson from Simnasho, Oregon, writes that it has been a wonderful source of comfort and encouragement to know of the many "Tillers of the Soil" who are promising to remember them in prayer.

She expresses gratitude for the many boxes and packages of gifts sent for the Indians.

MRS. G. VIRGIL HUTCHISON, Acting Secretary, Imperial, Pa.

SPIRITUAL DAMAGE OF DRINK

In an address at Nashville, Tenn., made to the National Council on the new approach to the alcohol problem, Dr. George A. Little, of Toronto, Canada, said that society is working at cross-purposes with itself.

Throughout this land, churches have been built at great cost and sacrifice.

Yet the churches are outnumbered by 407,000 liquor outlets.

Nearly every value that the spiritual agencies are trying to build up, the liquor traffic is tearing down. We assemble statistics about the financial loss of drink, arrests, accidents, dependents, crime and deaths, but all too little attention is given to the SPIRITUAL DAMAGE FROM DRINK.

The modern world is exposed to three great dangers: Atheistic communism, atomic warfare and beverage alcohol.

We are guarding against communism and atomic bombs, but we are promoting alcoholism.

Government is sharing in the profits. In so doing the nation is sinning against light and wronging its own soul.

It is neither good social engineering nor Christian nation building.

. . . Religion is a builder of personality.

Liquor is a destroyer of personality. Every morgue has an alcoholic serial story to tell.

The tragedy is seen at its worst, in the inner damage to personality.

Alcohol is a brain drug and impairs the control of the mind by which man worships and unfits him for fellowship with the God who is a Spirit.

The standard of values is lowered both for personal ethics and social conduct.

Often a critical attitude develops a persecution complex, when under the influence of liquor; maniac-depression and sadistic characteristics may appear.

. . . The conscious contact with God is lost.

. . . Alcohol all too often leads to degrading sin.

The chief symbol of our religion, the Cross, stands for disciplined, sacrificial service, and drink leads to degrading self indulgence.

It is more than an epigram, it is a demonstrated fact that if the churches do not empty the saloons, the saloons will deplete the churches —the church and saloon can never be partners, they keep step to different drummers.

One church has sought to put an end to compromise and in its highest official court has agreed to request of its members:

1. That the liquor question be regarded as a moral problem.
2. That all church members voluntarily be total abstainers.
3. That hosts and hostesses do not serve liquor socially.
4. That no member of the church invest in liquor stock.
5. That every church member actively engage in temperance education.

By MRS. WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

TO BE ABLE TO SERVE ONE MUST KNOW

The first of the calendar year, January, quickly brings thoughts of the end of the church year in March, with special emphasis on the part that the Literature Department has to play in regard to the missionary program, and to books and literature. On last month's page, a warning was sounded concerning the conclusion of our program for this year and the completion of the Reading Course books. Only two more months remain. We have ceased ordering these books so please secure immediately the copies we have now in stock before our present supply is exhausted.

There has been some criticism that the mere naming of a book is not sufficient to guide those who must make the choice. And so hoping to give more opportunity and space for the Reading course books later, it seemed advisable to give you some advance information now on the new theme for 1948-49. It must be clearly understood that no books are available at this early date. However the following are the themes for the 1948-49 home and foreign study themes.

Home:

America's Geographical Frontiers

Foreign:

China In the Asia of Today

The books chosen are: *On Our Own Doorsteps* by Frank Mead and *Christian Voices in China*. Edited by Chester S. M. Miao.

The foreign theme speaks for itself. The home theme however needs some clarification. America's geographical frontiers include Alaska, Hawaii, Panama, Virgin Islands and Puerto Rico. Yes, we have studied some of these countries before, particularly China but in the rapidly changing world of ours, our books are obsolete in some respects even as they are going to press. Such a fact is sufficient argument for the search for and use of all current material. Start to collect and and save *now* for these two new themes. Watch your church papers, your secular magazines, your daily papers for supplementary items of interest.

The new 1948-1949 Prayer Cycle will be ready, in all probability, early in January. Again it will be sold at the old 10 cents per single copy. There will be no special rates for larger lots. Last year and this year it has been prepared by the Prayer Group Secretary, Mrs. John C. Spielman and distributed as usual from the Literature Office. Here are a couple of notes concerning that indispensable booklet: many have said, "We don't need new ones this year; there are so few changes, it is hardly worth the dime." Do you realize that new distributions are made every year and in order to follow the work of our missionaries, intelligently and prayerfully, you need to know where they are *this year*. Mrs. Spielman has made some additions too that will give you a fuller picture of our work.

(Continued on Page 316)

Report of the Contributions from Presbyterials, Congregations, Societies, Sabbath Schools and Individuals, April 16, 1947 to September 30, 1947

PRESBYTERIALS	Foreign General	Foreign Salaries	Foreign Specials	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Benevolence	Contingent Fund	Temperance	Isaiah 41:6	Miscellaneous	TOTAL
Albany		18.75										1.00	2.00		21.75
Allegheny	112.00	1124.00	175.00	110.00	54.00	180.00	21.00	35.00	4.00	22.00	94.20		26.00	8.00*	1965.20
Argyle	4.00	178.00		181.00	4.00	9.00	3.00			3.00	3.80	3.00	2.00		390.80
Arkansas Valley	45.00	864.00	30.00	28.00	5.00	16.00	2.00			2.00		2.00	1.00		995.00
Beaver Valley	134.00	940.00		169.00	31.00	63.00	24.00	14.00	47.00	23.00	16.00	22.00	11.00		1494.00
Big Spring															
Boston	22.00	500.00		32.00	14.00	16.00	19.00	1.60	13.00	16.00	10.52	8.00	11.00		663.12
Butler	267.00	258.00		177.00	102.00	149.00	66.00	24.00	15.00	95.00		64.00	24.00		1241.00
Caledonia	34.00	79.00	125.00	21.00	12.00	24.00	5.00		25.00	5.00	15.00	5.00	3.90		353.90
Cedar Rapids	39.00	250.00	255.00	7.00	8.00	48.00	9.00	19.00							635.00
Chartiers		295.00	60.00	147.00	5.00	37.00	7.00			1.00	15.00	3.00	5.00		575.00
Chicago															
Cleveland	167.00	300.00	1166.25	119.00	49.00	66.00	38.00	73.00	85.00	38.00		42.00	12.50		2155.75
College Springs															
Colorado	28.00	335.00	10.00	34.00											407.00
Conemaugh	16.00	432.00		45.00	15.00	16.00	8.00		36.00	11.00	14.00	13.00	3.00		609.00
Delaware		42.00		83.71											125.71
Des Moines		164.00							10.00						174.00
Detroit	156.00	201.00		92.00	16.00	38.00	6.00		3.00	6.00	3.50	6.00	1.00		528.50
Hudson															
Idaho	14.00	250.00		14.00	7.00	10.00	6.00		6.00	7.00		6.00	3.00		323.00
Illinois Southern	32.00	314.00		26.00					16.00						388.00
Indiana	33.00	195.00	11.00	280.00	5.00	7.00	2.00	15.00		3.00	6.00	3.00	5.00		565.00
Kansas City															
Keokuk	26.00	136.00	55.00	1.00	1.00	1.00	1.00	6.00		1.00	4.95	1.00	1.87		235.82
Kiskiminetas															
Lake	25.00	137.00		13.00	12.00	13.00	6.00	5.33		5.00	13.95	4.00	3.00		237.28
Los Angeles	78.00		15.00	63.00	34.00	34.00	52.00	70.00		42.00	3.70	37.00	3.00		431.70
Mansfield	32.00	125.00		32.00	15.00	29.00	13.00		21.00	10.00	13.40	6.00	3.00		299.40
Mercer		621.00	70.00	20.00											711.00
Monmouth	18.00	491.00		18.00											527.00
Monongahela	250.00	2970.00	100.00	640.00		150.00									4110.00
Muskingum	26.00	241.00		11.00	8.00	5.00	3.00	3.00	43.00	3.00	24.00	6.00	2.00	*	375.00
Nebraska		500.00	65.00												
New York	67.00			12.00	7.00	8.00	4.00		14.00	2.00					
Texas										4.00		5.00	2.00		87.60
Uncompahgre	23.00	21.00		16.00	9.00	9.00	8.00			1.00	.75	1.00	1.50		44.25
	1.00	35.00		1.00	1.00	1.00	1.00				16.00		8.00		284.00

Monongahela	250.00	2970.00	100.00	640.00			150.00								4110.00
Muskingum	26.00	241.00		11.00	8.00	5.00		3.00	3.00	43.00	3.00	24.00	6.00	2.00	378.00
Nebraska		500.00	65.00												
New York	67.00				7.00										
Texas											4.00		5.00	2.00	97.00
Uncompahgre	23.00	21.00		16.00	9.00	9.00	8.00				1.00	.75	1.00	1.50	44.25
Vermont	1.00	35.00		1.00	1.00	1.00	1.00					16.00		8.00	284.00
Westmoreland		120.00	21.00	20.00	30.00	25.00		12.00	32.00			8.40		1.00	157.40
Wheeling	43.00	105.00													591.35
Wisconsin		500.00	91.35												700.00
Xenia		700.00													
Totals	1846.00	15454.76	2764.65	2622.71	527.00	1053.00	347.00	599.67	498.00	345.00	312.07	274.00	176.32	13.00	26833.18
SOCIETIES															
Whitcomb Missionary Circle, Walton, N. Y.			10.00											5.00*	10.00
Santa Anna, Calif. Juniors														2.00*	5.00
Newton, Kans. Juniors															2.00
Akron District Prayer Group Akron, Ohio						50.00									50.00
Prayer Meeting Committee Philadelphia Presbyterial			50.00												50.00
Totals			60.00			50.00								7.00	117.00
CONGREGATIONS															
Avalon, Pa.		500.00													500.00
Ezel, Ky.				100.00											100.00
Marissa		450.00								6.00					450.00
Simnasho	8.00			8.00	10.00	8.00									40.00
Sparta		500.00													500.00
Tabernacle, Youngstown				500.00											500.00
Tahoma Terrace				15.65											15.65
Wallace Memorial		416.65													416.65
Warm Springs	3.00			3.00	16.55	3.00					4.38				29.93
Miscellaneous			161.53			100.00									261.53
Totals	11.00	1866.65	161.53	626.65	26.55	111.00				6.00	4.38				2813.76
SABBATH SCHOOLS															
Boulevard, Philadelphia		416.65						20.00							416.65
First, Portland, Ore.															20.00
Walton, New York		125.00													125.00
Miscellaneous	2.00		535.06	2.00	2.00	27.00					.44			200.00**	768.50
Totals	2.00	541.65	535.06	2.00	2.00	27.00		20.00			.44			200.00	1330.15
INDIVIDUALS															
Margaret A. Bell			50.00											50.00**	100.00
The Woods Sisters		600.00													600.00
Friends of Missions	400.00	107.50	100.00			18.00									625.50
Life Service Organization															121.00
Sterling College			121.00												400.00
Dr. Joseph S.Maxwell		400.00													500.00
John Crawford Park	200.00			100.00		200.00									200.00
Mrs. R. T. Russell						200.00									250.00
Jas. O. Springer	250.00												10.00		947.10
Miscellaneous	15.00		392.10	20.00	10.00	500.00							10.00	50.00	3743.60
Totals	865.00	1107.50	663.10	120.00	10.00	918.00									34837.69
Grand Totals	2724.00	18970.56	4184.34	3371.36	565.55	2159.00	347.00	619.67	498.00	351.00	316.89	284.00	176.32	270.00	

* Junior Exhibit
** Pension Fund

PRESBYTERIAL LITERATURE SECRETARIES

Please send back your unsold Prayer Cycles, and other literature too, as soon as possible. By holding your unsold copies you may be depriving a customer, and contributing to a future surplus of literature unsaleable after the new ones appear. This is *your* money; help us to avoid wasting it.

The World Day of Prayer material will be distributed (upon application) as usual from this office. However, criticism has been made from time to time concerning certain parts of the material. Let it be said here that there is no compulsion on the part of its compilers or on the part of our Denomination that it be followed word for word. It may be used in part, or an entirely different program may be substituted, and the offering made on that day may still be sent in support of the projects presented. This year the Women's Board has entered a protest to the United Council of Church Women concerning certain sections. Such criticism, it is clearly understood has been, and will continue to be purely constructive. In this same spirit, we would welcome reactions from you concerning this year's program when it appears in February.

Call to Prayer .....10¢ per 100
Program for Adults and Young People.....05¢ each
Children's Program.....05¢ each
Guide for Leaders.....15¢ each
Poster.....(17x22).....10¢ each

SUGGESTIONS FOR MARCH PROGRAM—INDIA

The Women's Missionary Magazine .....15¢
Packet of 25 India leaflets.....10¢
Blueprint Map of India .....25¢
Birth of a Self-Support Church.....03¢
A Punjabi Crusader .....03¢
In the Shadow of the Himalayas 1.00
1948-1949 Prayer Cycle .....10¢
Foreign Missions Handbook .....10¢
Friendship Map of India ..... .25
Picture Map of India ..... .50
1948-49 Prayer Cycle, 10c single copy
"Ye Shall Have A Song (new) by Martha A. Roy, Luxor, Egypt (Bringing the message through music)

MISCELLANEOUS RECEIPTS
April 16, 1947 to September 30, 1947

CONGREGATIONS

First, Butler, Pa.	$ 35.00
Ewing, Nebraska	17.00
First Church, Crafton, Pa.	100.00
Knoxville, Ohio	76.53
Omaha Central, Nebraska	33.00
	$261.53

SABBATH SCHOOLS

Avalon, Pa.	$100.00
Cadiz, Ohio	72.06
Friendly Fellowship Class, West Allis, Milwaukee, Wis.	25.00
Gleaners' Class, Jamestown, Ohio	36.00
Golden Rule Bible Class, Concord, Ohio	69.00
Maranatha Bible Class, Wallace Memorial, Philadelphia, Pa.	100.00
Military Ave., Detroit, Michigan	60.00
Primary Dept., Second, Cambridge, Ohio	23.00
Warm Springs, Oregon	8.44
Willing Workers' Class, New Concord, Ohio	75.00
Xenia, Ohio Women's Bible Class of First U. P. Church	200.00
	$768.50

INDIVIDUALS

R. W. Dinsmore, New Wilmington, Pa.	$500.00
H. G. Evans, Two Rivers, Wis.	100.00
Marjorie Faught, Philadelphia, Pa.	57.10
Margaret Ruth Gordon, Philadelphia, Pa.	15.00
Margaret W. Hoburg, Cheswick, Pa.	35.00
Marguerite Lincoln, Wichita, Kansas	125.00
Jennie E. McFadden, Pasadena, Calif.	60.00
Mrs. C. A. McKirahan, East Ryegate, Vermont	10.00
Ruth L. Pollock, Decatur, Illinois	25.00
Agnes L. Thomson & Mrs. Isabel Archibald, New Kingston, N. Y.	10.00
Rev. & Mrs. John W. Wilson, Simnasho, Oregon	10.00
	$947.10

MRS. SAMUEL E. BAIRD,
Treasurer.

Tributes

Mrs. O. P. Shaub

Mrs. O. P. Shaub, who was a member of the First United Presbyterian Church for fifty-two years, was suddenly called home. She was very active in mission work up to the time of her death. The fact that she was still going strong in spite of her eighty-two years speaks for itself.

Special mention is being made of the fact that she was a charter member of the Women's Missionary Society and secretary of the Prayer Circle for many years. She was a Sabbath School teacher in her younger years and enjoyed her work.

Her passing on July 15 is very deeply felt and her place will be hard to fill.

Respectfully Submitted by the Board;
Mrs. T. S. Whannell
Mrs. H. G. Deitz
Mrs. Helen Graham
Mrs. M. D. McIntosh

Mrs. Mary Herriott

The Women's Missionary Society of the United Presbyterian Church of Venice, Pennsylvania, wishes to pay loving tribute to the memory of Mrs. Mary Herriott, who was called to her reward July 20th, 1947.

She was a loyal, faithful member of the church, and of the Sabbath School. She was a Life member of the Missionary Society and she was our temperance secretary. She took part in all services as long as her heart permitted.

We commend her family and relatives to the comfort and care of her Heavenly Father, whom she loved and served.

Mrs. Oscar Goss
Mrs. Andrew Harrower

Miss Rachel McDill

The W. M. S. of Biggsville, Ill. wishes to pay tribute to the memory of Miss Rachel McDill, who was called to her Heavenly home September 18, 1947.

She was loyal to her church and Missionary Society, ready to do her part in advancing the work of The Kingdom.

We cherish the memory of her friendly smile and her Christian character.

Committee.

Mrs. Bert McCartney

We pause to pay tribute to Mrs. Bert M. McCartney, a devoted member of the 1st U. P. Chuch of McDonald, Pa., who departed this life, Feb. 15, 1947.

Her place was seldom vacant in any service until ill health made it impossible for her to be present.

In the Sabbath School she was a teacher for many years, always having a definite message. She was also interested in the Home Department and the Cradle Roll. In the Women's Missionary Society she was always ready to do her part in any way. She also served in the Presbyterial organization. Her church will miss her efforts and prayers very much. She was very progressive and a friend to any one who needed help or encouragement.

"Blessed are the dead that die in the Lord.—They rest from their labors and their works do follow them."

Presented by a Co-Worker.

Mrs. Frederick C. Westphal

The Women's Missionary Society of the Reed Memorial Church Lyndhurst, wishes to pay loving tribute to the memory of Mrs. Frederick C. Westphal, who passed away July 1, 1947.

Mrs. Westphal was an active member of the Women's Missionary Society, and a past president and a life member of the W. G. M. S.

Hers was a beautiful Christian character, strong in faith; she was devoted to her church and home.

To her children and grand-daughter, we express our love and sympathy.

May her fine example of Christian living and faithfulness to duty be a challenge to us for greater Christian service.

Committee

Mrs. Leah McCutcheon

The Women's Missionary of the Stewart's Station United Presbyterian Church of Trafford, Pa. wishes to pay a tribute of love and appreciation to the memory of Mrs. Leah McCutcheon.

Mrs. McCutcheon sincerely loved her church and served it faithfully as long as her health permitted. She was almost 86 years young and served faithfully in her Master's vineyard throughout these many years. Now she has entered into a well deserved rest and heard the commendation of her Master; "Well done, thou good and faithfull servant, Enter thou into the joy of they Lord."

To her loved ones we extend our sincere sympathy and commend them to the Saviour whom she loved.

Committee.

Mrs. Anna Thomas

The Young Women's Missionary Society of the Second United Presbyterian Church, East Liverpool, Ohio, wishes to pay a tribute of love and appreciation to the memory of Mrs. Anna Thomas, who was called to her heavenly home on September 1, 1947.

Mrs. Thomas was a sincere Christian, a lover of God's house, deeply interested and active in the Missionary work of the church, teacher of the Women's Bible Class

in the Sabbath School, and a worker in the Women's Christian Temperance Union.

Her devotion to the work of our Lord should be an incentive to all of us to be more faithful and consecrated in His service.

We commend her loved ones to the care of Him who has said, "As one whom his mother comforeth, so will I comfort you."

Committee

Mrs. Mary Ellen Feather

The Women's Missionary Society of the United Presbyterian Church of Sheakleyville, Pa., wishes to pay a tribute of love and appreciation to the memory of Mrs. Mary Ellen Feather, whose death occurred Aug. 6, 1947.

Mrs. Feather was a charter member of the Society, and was loyal and faithful to her church as long as her health permitted.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Mrs. Anna Cochran
Mrs. Alice Clark
Mrs. Nannie Graham.

Mrs. Sarah Elizabeth Glass

On Friday, August 1, 1947, Mrs. Sarah Elizabeth Glass, widow of A. P. Glass for many years an elder in the Union United Presbyterian Church of Gayly, Penna. entered into her eternal rest.

She was a consistent Christian and sincerely loved her Lord and His Church and took an active part in its services.

She will be remembered for her generous giving and for the never-failing hospitality of her Christian home.

Her sweet smile and kind words to everyone and her consistent cheerfulness during a lingering illness will always remain in our memory.

We are grateful for the privilege of having known her, and feel that our lives have been enriched thereby and we will always think of her with affection and respect.

We—the members of the Missionary Society—extend to her bereaved sons, daughters and sisters our sincere sympathy and commend them to the care of our Heavenly Father.

Florence Deemer
Elizabeth Crozier

Mrs. Harriet Evans Harrier

Mrs. Harriet Evans Harrier was born February 10, 1856 in Swanaia, South Wales. She was married to Wm. Harrier and came to America in 1888. She died March 16, 1947.

Mrs. Harrier was a member of the First United Presbyterian church for almost twenty years. She was a sincere Christian character and was faithful in attendance at church as long as health would permit.

To her children Mrs. E. M. Stevenson and Mrs. S. B. Evans, Mrs. Thomas McDonald. Mrs. Wm. Morgan we extend our sincere sympathy.

It is rare that we are honored with having a member 91 years old. We do miss her.

Committee

Mrs. Katherine Davin

The Women's Missionary Society of the College Hill United Presbyterian Church, Beaver Falls, Pennsylvania, wishes to pay tribute to the memory of Mrs. Katharine Davin, who was called to her heavenly home on November 8, 1947. She was a charter member of the College Hill United Presbyterian Church, treasurer of the Women's Missionary Society and superintendent of the Cradle Roll since its organization thirty years ago. Her faithful service and devotion to her Master has always been an inspiration to those who worked with her.

We shall always remember her for her friendly greetings. Many times a heavy heart has been lightened by her cheerful smile and pleasant word, of friendliness. We have indeed lost a faithful worker and a sincere friend.

"Blessed are the dead who die in the Lord."

Committee

Mrs. Elizabeth McGeary

The Women's Missionary Society of the United Presbyterian Church of Leechburg, Pennsylvania wishes to pay tribute to the memory of Mrs. Elizabeth McGeary, who was called to her eternal home, October 7, 1947.

Mrs. McGeary was the last charter member of the church and of the missionary society. She served her Master faithfully and well. Her quiet spiritual life was an inspiration for higher ideals to all who knew her.

To the family we extend heartfelt sympathy. May the comfort and peace of God be with them in their sorrow.

Mrs. Wm. Groves
Miss Rosetta Butler

Miss Miriam Loomis

The Women's Missionary Society of the First United Presbyterian Church of Greater Cleveland, has lost a faithful and devoted member in the death of Miss Miriam Loomis on July 8, 1947.

The church was her life and her first thought. Her memory will be cherished by all who knew and loved her.

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

% American Mission is used with each foreign address

PUNJAB, PAKISTAN

Miss Margaret Ballantyne, 1941—Campbellpur
Miss Minnie E. Beatty, 1912—Abbottabad
Miss R. Jean Black, 1921—Pasrur
Miss M. Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Lahore
Miss Frances E. Brown, 1927; 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Margaret Fehlman, 1912—Sheikhupura
Miss Dorothy M. Fisher, 1947—Gujranwala
Miss Betsy Fleming, 1913—Sheikhupura
Miss Evva P. Hartig, R.N.A., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Hajipur, Sialkot City
Miss Alice G. Hill, 1938—Sargodha
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Mary Kyle, 1904—Pasrur
Miss M. Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1933—Sialkot City
Miss Laura R. MacLachlan, 1938—Pasrur
Miss Elizabeth F. McConnell, R.N., 1931—Taxila
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Miss Margaret L. Murdoch, 1924—Sangla Hill
Miss Marian T. Peterson, M.R.E., 1930—Gujranwala
Miss Laura Reynolds, 1924—Sargodha
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944—Sialkot City
Miss Elizabeth H. Turner, R.N., 1947—Gujranwala
Miss Helen V. Weede, 1928—Campbellpur

PUNJAB, INDIA

Miss S. Jane Lamont, 1928—Pathankot
Miss Willa M. Ramsey, 1921—Pathankot
Miss Vivian L. Trimble, 1921—Pathankot
Miss Georga Wengert, 1919—Gurdaspur

ON FURLOUGH

Miss Ruth I. Ardrey, 1921—826 S. Ogden St., Denver, Colo.
Miss Marie E. Cash, R.N., 1926—R. D. 5, Lebanon, Indiana
Miss M. Evelyn Cathcart, 1925—22 Tallawanda Rd., Oxford, Ohio
Miss Marjorie Faught, R.N., 1933—5006 Spruce St., Philadelphia, Pa.
Miss Vida J. Graham, 1922—Box 185, Rt. 1, Fair Oaks, Calif
Miss Ruth M. Nichol, 1933—c/o Rev. Wm. M. Nichol, 820 Kirkpatrick St., Braddock, Pa.

EGYPT

Miss Helen R. Brownlee, R.N.—Assiut, Egypt
Miss Leota Cabeen, 1909—Alexandria
Miss Anna R. Criswell, LL.D., 1905—Assiut
Miss Mary Frances Dawson, 1922; 1945—Assiut
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Mansura
Miss Davida M. Finney, Litt.D., 1915—Cairo
Miss Elsie M. French, LL.D., 1909—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss Nellie V. Hill, R.N., 1945—Cairo
Miss Millie I. Kelso, 1946—Cairo
Miss Lois D. Kingan, 1926—Cairo
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, Ped. D., 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette L. McCrory, 1916—Minia
Miss Sarah B. Meloy, Litt.D., 1923—Cairo
Miss Lucille B. Nichols, R.N.A., 1945—Tanta
Miss Helen J. Noordewier, 1921—Fayoum
Miss Venna R. Patterson, 1924—Tanta
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, M.A., 1935—Luxor
Mrs. Rachel T. Seiver, 1925—Benha
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Beni Suef
Miss Alberta A. Tedford, R.N.—Tanta
Miss Mary C. Thompson, 1939—Cairo
Miss Mary L. Thompson, LL.D., 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Ethel Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Beni Suef
Miss Louise N. Williamson, 1944—Benha
Miss Ruth M. Williamson, 1924; 1944—Tanta
Miss Elizabeth M. Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Cairo
Miss Laura Wright, 1921—Tanta

*Short-termer.

ON FURLOUGH

Miss Evelyn McFarland, 1919—R. D., New Wilmington, Pa.

THE SUDAN

Miss Mary E. Coie, 1919—Wad Medani
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1945—Nasir
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N. 1924—Nasir
*Miss Rosaltha Kenagy, 1947—Atbara
Miss Aleta J. Matthews, 1946—Khartum North
Miss Jean Maxwell, R. N., 1946—Nasir
Miss Marguerite McClellan, 1926—Khartum North
*Miss Helen McCoy, 1947—Khartum North
Miss Mary Jane McKnight, 1922—Atbara
Miss E. Verna Pillow, 1930—Omdurman
Miss Dorothy L. Rankin, 1946—Doleib Hill
*Miss Mary L. Shields, 1947—Khartoum North
Miss Mary K. Smith, M.D., 1944—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

UNDER APPOINTMENT

*Mrs. Don Armstrong (Egypt)—1684 Northwest Dr., Des Moines 10, Iowa
Miss Edith M. Drake (India)—4102 Memphis Ave., Cleveland 9, Ohio
*Miss Helen V. Kirkness, R.N. (Egypt)—2918 First Ave., North, Seattle, Wash.

ETHIOPIA

Sayo, via Gambeila, Anglo-Egyptian Sudan
Miss Isabel Blair, 1922—Gorei via Gambeila, Anglo-Egyptian Sudan
*Miss Eileen Halewood, R.N., 1947—Sayo via Gambeila, Anglo-Egyptian Sudan
Miss Hazel J. McGeary, 1946—Sayo, via Gambeila, Anglo-Egyptian Sudan
Mrs. A. W. Pollock, R.N., 1942—Sayo via Gambeila, Anglo-Egyptian Sudan
Mrs. Ruth L. Walker, 1923—Addis Ababa

FOR SHORT-TERM SERVICE (3 Years)

Mrs. Don Armstrong, 1947—1684 Northwest Drive, Des Moines 10, Iowa
Miss Helen McCoy, 1947—2511 Ocean Ave., Ventura, Calif.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908—263 Park St., Socorro, N. Mexico
Miss Alfaretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Janette M. Howland, 1921—Walton, N. Y.
Miss Evelyn McFarland, 1919—R. D., New Wilmington, Pa.
Miss Aulora R. McIntyre, 1911; 1919—Lenox, Iowa
Miss Elizabeth McKibben, R.N., 1924—1423 Liverpool St., N. S., Pittsburgh, Pa.

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881—Penn and Trenton Ave., Pittsburgh 21, Pa
Miss Mary J. Campbell, 1884—626 Baltimore St., Waterloo, Iowa
Miss Laurella G. Dickson, 1897—Tarkio, Mo
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—32 Bonvue St., Pittsburgh 14, Pa
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind
Miss Lillian A. McConnell, 1902—263 Park St., Socorro, New Mexico

EGYPT

Miss Ella M. Barnes, 1911—United Presbyterian Home for the Aged, Washington, Iowa
Miss Margaret A. Bell, 1901—Star Route, Atlantic, Iowa
Mrs. Mary K. Coventry, 1903; 1918—315 Chautauqua St., Council Grove, Kansas
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899—Assiut, Egypt
Miss Carol E. McMillan, 1906—Aledo, Ill.
Miss Marion A. Paden, 1902—c/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904—The Y.W.C.A., 510 Washington Ave., Carnegie, Pa.
Miss Ruth A. Work, 1904—2235 Norwalk Ave, Los Angeles 41, Calif

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Rev. George W. Smith — Cherokee Mission, Stillwell, R. R. No. 1, Okla.

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Mrs. Frank Lieske — Palmeet St., Sanford, Fla.

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Miss Ruth Courter, Principal — Frenchburg, Ky.
Miss Helen Andrews — Frenchburg, Ky.
Miss Shirley Bey — Frenchburg, Ky.
Mr. John Besco — Frenchburg, Ky.
Miss Jean Christenson — Frenchburg, Ky.
Mr. Arthur Gathman — Frenchburg, Ky.
Mrs. Arthur Gathman — Frenchburg, Ky.
Miss Isabel Hay — Frenchburg, Ky.
Mrs. Anna Howard — Frenchburg, Ky.
Mrs. Alice Hughes — Frenchburg, Ky.
Mrs. Helen Larsen — Frenchburg, Ky.
Miss Alberta McBride — Frenchburg, Ky.
Miss May Sprowl — Frenchburg, Ky.
Miss Dorothy Williamson — Frenchburg, Ky.
Miss Annetta Wilson — Frenchburg, Ky.
Miss Winifred Moore, Sec. — Frenchburg, Ky.
Miss Grace Huntley, Supt. Clothes Room — Frenchburg, Ky.
Miss Grace Vincent — Frenchburg, Ky.
Mr. Kirch, Agriculture — Frenchburg, Ky.
Mr. Martin Hovermale, Shop — Frenchburg, Ky.
Mrs. John Bosco, Dietitian-Cook — Frenchburg, Ky.

JANE COOK HOSPITAL

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Miss Margaret E. Burton, R.N. — Frenchburg, Ky.
Miss Betty Mankedick, R. N. — Frenchburg, Ky.
Mrs. Bernie Phelps, Practical Nurse — Frenchburg, Ky.
Mrs. Forsythe, Dietitian — Frenchburg, Ky.
Physician, James W. Crain, M.D. — Frenchburg, Ky.

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Miss Lucille Artman — Ezel, Ky.
Miss Wilda Barnes — Ezel, Ky.
Miss Ruth Bemis — Ezel, Ky.
Mrs. Harriet Emery — Ezel, Ky.
Miss Bulah Hogan — Ezel, Ky.
Miss Lurue Millen — Ezel, Ky.
Miss Gladys Millen — Ezel, Ky.
Mr. and Mrs. Thos. Moore — Ezel, Ky.
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Miss Ruth Streblow — Ezel, Ky.
Miss Lois Anderson — Ezel, Ky.
Miss Eileen Tuttle — Ezel, Ky.
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Mr. Revis Carr, Shop — Ezel, Ky.
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Mrs. Gilley, Dietitian-Cook — Ezel, Ky.

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Peoples, Mrs. G. H. — Camden, Ala.
Parker, Mrs. P. H. — Camden, Ala.
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Alford, Mrs. M. T. — Camden, Ala.
Thomas, Miss M. — Camden, Ala.
McKeldin, Mr. H. W. — Camden, Ala.
McKeldin, Mrs. J. C. — Camden, Ala.
Johnson, Miss Beatrice — Camden, Ala.
Mosby, Miss A. D. — Camden, Ala.
Lee, Miss H. H. — Camden, Ala.
James, Miss M. E. — Camden, Ala.
Morris, Mr. U. S. — Camden, Ala.
River, S. W. — Camden, Ala.
Bridges, Mrs. B. D. — Camden, Ala.
Meadow, Mrs. H. — Camden, Ala.
Cox, Miss G. U. — Camden, Ala.
Freeman, Mrs. A. E. — Camden, Ala.
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Smith, Mrs. Mayme L. — Camden, Ala.
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Allen, Miss Gertrude, R.N. — Henderson, N. C.
(Four other graduate nurses)
(Twelve other workers)

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Conley, Miss Mary — Henderson Institute

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Kennedy, Mrs. Patsy — Knoxville, Tenn.
Chambers, Miss Bertha — Knoxville, Tenn.

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Patterson, Mr.C. T. — Miller's Ferry, Ala.
Bennett, Mr. Steward — Miller's Ferry, Ala.
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Dillard, Miss Virginia — Miller's Ferry, Ala.
Shields, Miss Pauline — Miller's Ferry, Ala.
Easley, Miss Pearlie — Miller's Ferry, Ala.
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Lowery, Miss Dorothy — Prairie, Ala.
Hope, Mrs. L. C. — Prairie, Ala.
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White, Rev. and Mrs. D. F.

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RETIRED FROM ACTIVE SERVICE

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Rev. and Mrs. J. A. McArthur ..... 413 E. Auburn Ave., Bellefontaine, Ohio
Rev. E. L. Porter, D.D. ..... State Hospital, Massillon, Ohio

SUDAN

Dr. and Mrs. Paul J. Smith ..... Nasir, Upper Nile Province, Anglo-Egyptian Sudan
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

BOSTON, MASSACHUSETTS, JUNE 1948

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